







An answer to a Popishe apologie

*An Apologie of a Papiste*  
confuted by W. F.



Here was found in the court,  
either cast of purpose, or lost  
of negligence, a certain small  
pamphlette, containing an  
Apologie, or answer of a  
Papiste, to some frendes of his, that per-  
swaded hym to conforme hymself, to the  
Religion now receined in the realme, by  
publike authoritie: whiche when it came  
to my handes, supposyng it might do some  
hurte among them that are ignoraunte, I  
thought good, briesly to confute it. But be-  
cause the copie whiche was founde, was  
vnskilfully wrytten, I had some difficultie  
to reade it in certaine places, and sometymes  
I mighte plainely perceiue, that the  
authours meanyng was chaunged by vn-  
true wrytyng: So that the authour, or his  
frendes, maie haue some occasion to cawill  
at my publishing of the copie, whiche was  
so muche corrupted: In consideration wher-  
of, I would haue been verie glad, to haue  
had the principall copie of the authours  
owne hande, if I could haue knowen how

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come by it. But saying I was out of hope of that, I perused, and restored the copie that I had, as faithfully as I could, bestyrng the authour, or his frendes, that haue the originall, if I haue erred in any woorde of any momente, to lette me haue knowledge thereof, and I will thereby reforme the apologie, and alter myne answer thereunto accordingly. The writing had this title.

**The Papisse.**

Certaine considerations and causes, moouing me not to bee presente at, nor to receive, neither vse the seruice of the newe booke, otherwise called the Common booke of praiers.

**The answer.**

If the copie of your title, as it came to my hande, was not peruerter, you shew your self in your title, to bee a very perverse, and forward person, that maie not chuse to call the booke, as it is commonly called. Especially whē you pretend to geue it the name, whiche commonly it beareth, for you are not ignorant, that it is called the booke of Common prayer, and the Common booke of prayer. But a

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man made easely, and peradventure truely  
 by gesse, why you refused to cal it the booke  
 of common praier, leaste any man should  
 conceive by the onely name, that com-  
 mon praier, which is so necessarie for the  
 Church of Christe (a for me whereof that  
 booke conteineth) is altogether wantyng  
 in your Popishe Church, where, in your  
 Missalles, Processionalles, Hymnalles,  
 Gradles, Antiphonalls, and Pontificalls,  
 are not contained common praiers, to the  
 edification of all the church, but idle, and  
 unprofitable ceremonies, to the mainte-  
 nance of ignorance, and superstition.

### The Baptisme.

The first consideration is, because the  
 saide seruis booke, was condemned as he-  
 reticall and schismaticall, *Anno domini 1553.*  
 both by the clergie and cōuocation of this  
 realme, and by the nobilitie and commons  
 of thesame, by al whose consentes ther pas-  
 sed an acte of Parliament, for the repeale  
 therof. Beside that Cranmer, Ridley, and  
 Latimer, the chief aucthours and compo-  
 sers of the saied booke, were therefore openly  
 condemned by the Church, and Lawes of  
 this realme, &c suffered the paines of death

in Oxforde. S. Paule in his Epistle willed the hebrues, to haue in remembrance their Bis hoppes, which preached vnto them the woorde of God, and diligently to obserue and looke vpon the ende of their liues and conuersation.

The answer.

The first consideration cōteineth two causes of your refusal, the one because the booke of Service, was repealed by Acte of Parliament, the other, for that Grammer Ridley, and Latimer, were burned at Dr: for: it. To the first I answer, that if you account the authoritie of the Parliament of for: to condemne it, why doe you not acknowledge th' authoritie of the same, in establishing it, for anno. 1551. by all the states of the realme, that boke was allowed, and appointed to bee used. Also by diuerse Actes of Parliamente, in the tyme of our soueraigne Ladies reigne, established, and confirmed. But it is no hard matter, to gather your traitorous meaning, whiche is common to you, with all them of your religion. You account no actes of Parliament, passed in the tyme of kyng Edward, or Quene Elizabeth, to be

of any authoritie, beyng confirmed by the roiall assent of those, whom you esteeme to be no lawfull Princes, seyng your father the Pope, hath pronounced sentence of depriuation against them.

¶ Your seconde reason, I will tourne vpon your owne necke. Seyng Crammer, Ridley, and Latimer, did so constantly suffer death, for the confirmation of that doctrine, whiche thei hadde taught, it is a good argumente, that thei dissembled not with vs, but vttered that truthe vnto vs, wherein as thei liued, so thei were content to dye. The text of the Apostle to the Hebrewes. 13. you applie verie straungely, as though wee should thincke well of none, that suffreth death by martyrdome, whereas the Apostle meaneth cleane contrary, and exhorteth the Iewes, to followe the faith of them, the ende of whose conuersation, thei had seen to be agreeable to their doctrine, who, as thei had preached diligently, so did thei ende their liues by tormentes, in the same confession constantly, and patiently.

The Papiste,

The seconde consideration is, that the

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saied booke so vniuersally condemned by  
all degrees of men here in this realme, was  
receiued and brought in againe only by the  
nobilitie and commons of this realme, cleane  
contrary to the whole mindes of our Cler-  
gie, no one person in the Parliamente did  
giue his consente thereunto. Besides that  
the whole conuocation did exhibite their  
booke to the contrarie. VVherin the shepe  
taking vpon them to establishe this booke,  
contrarie to the learning and conscience  
of their shepherdes, thei haue doen against  
the expresse wordes of our sauour Christ,  
who in describing the office of a good she-  
pherde, and the duetic of good shepe saied  
that a good shepherde muste knowe his  
sheepe, and his sheepe muste knowe hym,  
heare his voice and followe hym. And the  
Apostle S. Paule in his Epistle Cap. 13. wil-  
led the Hebrues to obey their shepherdes,  
and spirituall gouernours, and to submitte  
themselves vnto them, for thei doe watch  
euen as men whiche muste geue accompte  
for their soules. Obey them therefore saith  
S. Paule that they maie do it with ioye, and  
not with grief.

The answer,

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Your seconde consideration, is determinable, by suche as are skilfull in the lawes of this realme, what persones muste concurre, in the Parliament, that it may be an Act of Parliamente, and I doubt not, but the matter was so ordered, by the iudgemente of them that had knowledge, as was for the honour, and wealthe of the realme. But if any errour had been committed, at that tyme you speake of, it was since by all the thre estates in Parliament redressed, the same booke of service, by their auctoritie being confirmed. But whereas you complaine, that the Shepe in that firste Parliament, tooke vpon the against their shepherdes, I answer naie, but the shepherdes against the sheper-biters, for your Cleargie consisted all of Wolues, and not of shepherdes, wherefore it was the duetie of the Prince, with the nobles, and senators of that Parliamente, to deliuer the shepe out of their cruell tyrannie, and to banishe, and remoue all suche rancorous beastes, from the flocke. And touching the booke, you saie thei exhibited, of what credite would you haue it to bee, when thei so shamefully refused

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conference, before the moste parte of the  
Parliament, upon a frivolous pretence,  
in Westminster church. At whiche time  
all wise menne sawe, that their cause was  
naught, whiche durste not abide the triall  
in the open light.

The Daye.

The thirde consideration is, that it is  
prohibited by the Canons of the apostles,  
and by the generall counselles also, that a  
christian man shoulde not communicate  
neither in Sacramentes nor yet in commo  
praies, with Heretikes and Schismatikes.  
As it appeareth in the tenth Canon, and  
in the seconde Canon of the counsell hol-  
den at Antioche. It was decreed there, that  
it was not lawfull to communicate with ex-  
communicate persones, nor to enter into any  
house, nor to praie with the, nor lawfull to  
receiue them that are excommunicate out  
of one church into another church. And  
in the counsell holde at Laodicea, it was pro-  
hibited there, that the christiāmen shoulde  
enter into the churches or church yerdes,  
of the heretikes, there to praie with them,  
and in the 33. Canon of the same counsell  
the like prohibition is there expresse for  
praies

praier with Schismatikes. And in the 4<sup>th</sup> counsell holden at Carthage Canon 73. it was decreed, that christian men should neither praie nor singe with Heretikes. And who so euer did praie, singe, or communicate, with any excommunicate person, whether he were of the Clergie or of the Laitie, should be thereby excommunicated. An example we reade therefore, how the christian men at Constantinople would not communicate with the Arianes, neither in Sacramentes, nor yet in commō praiers, notwithstanding that the Arians did agree with the Christen menne in theim bothe, as in all Sacramentes, and in all pointes of praier, sauing that the Arians did sing *Gloria patri in filio*, and the Christian menne, *Gloria patri & filio, &c.* And therefore, and for that onely point, Iho Chrysostome then beyng Bishop of Constantinople, did appointe ynto the christian men a separte place, and maner of praier from them, as it appeareth in the sixth of the Historie Ecclesiastike. And therefore the notable doctour S. Augustine doth conclude, on this wise, saiyng, that they shall not communicate in Sacramētes with vs, whose doctrine

we cannot approue and allowe, **The answer.**

Your third consideration, standeth vpon a foolish fallation of Sophistrie, called petitiō principij, whiche is, when a man will take that as true, whiche his aduersarie will not graunte hym. As you doe in this your argument, where you take that for a true principle, whiche you shall neuer be able to proue, namely that we are Heretikes, and Schismatikes. And so you committe double folie. Firſte, in prouing that so diligently, whiche no manne will deny (whiche is, that a manne ought not to communicate in religion with Heretikes) and secondly, in bringing up prooffe at all, of that, which all your aduersaries will deny, namely that they are Heretikes, or Schismatikes. For you must first proue that they are such, before you can proue, that you ought to auoid their societie.

**The Papist.**

The fowerth consideration is, that the receiuyng of this new booke of seruice, is a condemnation of the olde, whereby is taken away 5. of the 7. Sacramentes, the real presence of Christes body in the Sacramente

of



of the alter, the sacrifice of the masse, many traditions of the Apostles, as the holiyng of the Fonte, oile and Chrisme in Baptisme and Confirmation, the making of the signe of the Crosse, praiers for the deade and vne to saintes. All sacramentall, and godly cerimoniet, frequented in the vniuersal churche of Christe, and brought into this realme with the faithe of Christe by S. Augustine, and here by hym establis hed, as suer signes and tokens of christian faieith, like as the holy. S. Bede witnesseth in his firste booke *de gestis Anglorum*, in the 25. 29. 30. chapiters, beside that all the foresaide thinges haue been alwaie approued, vsed, and allowed throughout the vniuersal church of christ. And therefore saiech S. Augustine all these thinges whiche haue been receiued in the vniuersall Church of Christe, and approued by the vse, and consente therof, ought not to be ouerthrowen, nor yet to be chaunged by the iudgemente of one private person, be his learning and liuyng neuer so good, nor yet by the Bishoppes of any one prouince or countrie, when thereby they shoulde breake the vnitie of Gods spirite, whiche is the chief treasure in his Church,

commen

commended by our saviour Christe vnto  
 his Apostles, with hyng and praiynge the  
 same vnitie to be amongst them, which  
 was betwixt him and God (Ioan 17) the fa-  
 ther. The Apostle S. Paule taught the Co-  
 rinthians aboue all thinges to obserue this  
 vnitie, and willed the Romaines that with  
 one minde and one mouth they shoulde  
 glorifie God. And in the Epistle to the E-  
 phesians, he besought them most entirely  
 to obserue this vnitie. Again, S. Augustine  
 saith, these thinges which the vniuersall  
 church doth teache, therefore are to be ob-  
 serued and kepte of all menne, because the  
 church which is the spouse of Christ, hath  
 the full auctoritie of her husband Christ,  
 and suche gouernement also of the holy  
 ghost, that she cannot consent, but to true  
 thinges, nor she cannot commaunde but  
 onely suche thinges which are both holy,  
 hollesome and good. And farther the same  
 S. Augustine saith, that in the ministratiō  
 of the Sacramentes, and in the manner of  
 praiyng vsed of Preestes, there must be an  
 vniformitie obserued in Christes catholike  
 Church, that by their Lawe and maner of  
 praiyng there may be establisshed the lawe  
 of

of beleuyng. And lest that the lawe, and  
maner of praiyng being chaunged, may al-  
so bring foorth a chaunge and alteration  
of faith, like as it hath so proued in thys  
realme. Beside that S. Ambrose doth thinke  
that there can not bee the faith, where  
Schisme is, for albeit that schismaticikes may  
haue faith towards God, yet they cannot  
haue faith towards the Church of God,  
whom they suffer to bee dismembred, and  
discerped in peeces. For whereas our sauour  
Christe suffered for his Church, and the  
Church is the mysticall bodie of Christe,  
how therefore may they haue faith in christ,  
by whom his Passion is made frustrate, and  
his mysticall bodie drawn in peeces. And  
therefore woulde not we shoulde chaunge  
an order set, or a custome of Christes chur-  
che. For albeit saith he, the reason or cause  
of a custome may be sought for, yet must it  
be so sought for, that the custome thereby  
be not infirmed or broken, for the searche  
may not bee made vnto destruction, but  
vnto ædification, wherby thou maist bet-  
ter obserue the custome when thou arte as-  
sured of the cause and reason therof. I do  
praise thee (saith Tertuliane) whiche firste  
doth

An answer to it

doeth beleue the custome to be obserued,  
before it hath learned the cause and reason  
why and wherefore.

The answer.

In your fowrth consideration, you  
should haue like wise considered, that suche  
thynges, as are granted of bothe partes,  
nede small proofe, and that those matters,  
whiche are in controuersie, should be sub-  
stantiallye observed. As for example. How  
necessarie was it for the Church of  
Christe, no man doubteth, so it bee in  
truthe, and not in feyned, for there is vni-  
tie among the members, but not in  
truthe, and honestie.

On the other side, that there be fine sa-  
cramentes, moze then the booke alloweth,  
that there is a carnall pzeſence in the Sa-  
crament of the Lordes bodie, and bloude,  
that there is, or ought to be, a Sacrifice in  
the masse, ye bring not one woꝛde of proofe.

Concernyng Ceremonies, whiche you  
call traditions of the Apostles, you saie in  
deede a little, although to little purpose,  
and yet so confusely, and out of all good or-  
der, that you seme rather to confounde,  
then to instruct your simple reader, for  
what

What an boepotte is this: in the miibes  
of your Sacramentes, and Sacramentales,  
to choppe in pzaiers for the deade, and  
inuocation of saintes, whiche be articles  
of doctrine, and not Ceremoniall obser-  
uations. Again, when you haue reherfed  
by name, diuers Ceremonies, as vile, and  
chylne in Baptisme, your manner of con-  
firmation, the signe of the Crosse, and all  
other your Sacramentall and Ceremo-  
nies you bying in certeyn manner, and but  
perforate sentences of the same, whiche  
speake generally of Ceremonies, used in  
the church in the old tyme, and doe not shew  
that your Ceremonies were used then in  
suche manner, as you vse them now: which  
is a meere mockerie of your readers. For  
wheras you doe comprehend the all, un-  
der the name of Traditions of the Apo-  
stles, if you be a man of suche learning, as  
you would seme to be, I dare saie in your  
behalfe, you will bee ashamed to come to  
triall of this point, that you vse all those  
Ceremonies, that were used in the tyme  
of those doctours, whose names you alleadge;  
that al your Ceremonies, were used in  
the tymes of those Doctours, upon whose  
authorities



authorities you would seme to grounde.  
 But to cōsider your groundes particular-  
 ly, that Augustine, whom you call sainte  
 Augustine, was an vnlearned Donke, as  
 appereth by his questions, propounded to  
 Pope Gregorie, that came into this land,  
 to corrupte the sinceritie of faith, whiche  
 the Britons had receiued, euen from the  
 Apostles, aboute fife hundred yeres after  
 Chziste, and liued two hundred yeres at  
 the least, after the aunciente father saint  
 Augustine bushoppe of Hippo in Affrica,  
 of whose pride and folie, you maie reade  
 in *Galfridus Monumeth. Mathews Westmin.*  
 and others. And truthe it is, that muche  
 superstition, and false doctrine, he brought  
 in, and by tyrannie mainteined, as our sto-  
 ries witnesse, but not all that you holde  
 at this tyme, for your religion, in all poin-  
 tes, is nothyng so old. And as for Beda, he  
 liued longe after Augustine. But where  
 you affirme, that all youre Ceremonies  
 haue been alwaies approued, vsed, and al-  
 lowed, throughtout the vniuersall church  
 of Chziste, I can no longer forbear you,  
 you saie more then all the Papistes in the  
 worlde, will be able to proue.

Touchyng

Touchyng saint Augustine, although the place by you alledged, is not to be found in his vndoubted wrytyngs, yet I confesse that he speaketh favourably of Ceremonies commonly vbled, to be quietly suffered, and borne withall, rather then vnitie to bee broken. But what maketh this, for your Ceremonies, whiche you teache to bee necessarie for saluation, and meritorious: whiche if thei had been in sainte Augustines tyme, or that men had so taught of theim, there is no doubt, but he would haue vtterly misliked theim, as hereafter in place moze conueniente, I shall plainly declare. In your next sentence out of saint Augustine also, I must needes tel you, you plaie the suttile Marchaunt, to sett for the counterfeited ware, in steede of true marchandice, for Augustine neuer was of that opinion, that the Church hath the full authoritie of her husbände Christ, and such gouernemente of the holy Ghost, that she cannot consente, but vnto true thynges, neither hath he any suche wordes in al his woorkes. For it is well knowen, that the booke *de dogmaticis ecclesiasticis*, out of which this sentence seemeth to bee borrowed, is

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not accounted among the Authentickall  
workes of Augustine, but forged of much  
later time, and falsly fathered vpon S. Au-  
gustine, to steale credite from his name,  
whiche it could not obtain of it self.

And yet if this sayng were graunted  
to bee true, it pertaineth nathing to your  
church, which is the Synagoge of Sathan,  
and not the Church of Christe. Concer-  
nyng your thirde testimonie of saint Au-  
gustine, I can hardely thinke that sainte  
Augustine, would haue an vniformitie of  
Ceremonies, in pzaier, and administratiō  
of the Sacramentes throughout all the  
worlde, because I am able to shewe his  
authoritie to the contrary, as in his. 118. e-  
pistle to *Ianuarins*, he discourseth at large.  
And whereas you saie, that the chaunge of  
the maner of pzaing, hath broughte in  
chaunge of faithe in this lande, it is cleane  
contrary, for the diuersitie of faithe, tea-  
cheth vs to pzaie, otherwise then you vse,  
for inuocation commeth of faithe, as wit-  
nesseth saint Paule. *Roma. 10.*

The testimonie of sainte Ambrose, al-  
though you declare not, where a manne  
should finde it, maketh little for your pur-  
pose.

pose. For we agree with hym, that Schismatikes are to be abhoyred, but wee will not graunt to you, that wee are Schismatikes, as long as wee knowe, that wee are members of Chyste. The testimonie of Tertuliane concernyng custome, if it bee faithfully rehearsed of you, I se not what it maketh for you. For although laudable customes, maie be obserued, without searching their beginnyng, what is that, to your Ceremonies, whiche containe manifeste impietie? For you your self will not bee so madde, to allowe all customes, seying many are contrary to the worde of GOD. And although Tertuliane was to muche addicted to the maintainyng of Ceremonies, and customes in some places, yet otherwhiles he either expoundeth his meanyng, or correcteth his errour, as in his booke *De virginibus velandis*, where he writeth in these wordes. *Hoc exigere veritatem, cui nemo prescribere potest, non spacium temporum, non patrocinia personarum, non privilegium regionum. Ex his enim fere consuetudo initium ab aliqua ignorantia vel simplicitate sortita, in usum per successionem corroboratur, & ita aduersus veritatē vindicatur.* Sed domi-

nus noster Christus, veritatē se, nō consuetudinē cognominauit. Si semper christus & prior omnibus: aque veritas sempiterna & antiqua res, viderint ergo quibus non est, quod sibi vetus est.

*Hereses non tam nouitas quam veritas reuincit. Quodcūq; aduersus veritatem sapit hoc erit heresis, etiam vetus consuetudo.* That is to saie. This the truthe requireth, againste whiche no man can p̄scribe, not the continuance of tyme, not the defence of persons, not the p̄uiledge of any regions. For of these, custome takyng her beginning, for the mosse parte, thzough ignorance, and simplicitie, is confirmed into an vsage, by succession, and so is bolstered of againste the truthe. But Chzist our Lozve called hymself the truthe, and not the custome, if Chzist were alwaies, and before all, truthe is, as eternall, and aunciente a thyng as he. Lette them bee well aduised therefore, to whom that is compted new, whiche of hym is coumpted old. Heresies (saith he) not so muche their noueltie, as truthe doeth conuict, for what soeuer souereth againste the truthe, that shalbe an heresie, yea though it be an old custome. By this testimonie of Tertuliane, euery man  
maie



maie see, what he thought of old custome,  
when it was alledged to deface the truthe,  
and of what customes he speaketh, when  
he commendeth customes, namely suche  
as agree with the truthe, and not euery  
blinde, & superstitious Ceremonie, wher-  
of a greate number were inuented, many  
hundred yeres after his death.

### The Papiste.

The fift consideration is, that wheras  
I am not perswaded that the forme of prai-  
ers set forth in the saide boke, is lawful and  
catholike, my comyng to heare it shoulde  
bee an acte, not onely contrarie to mine  
owne conscience and also to my damnable  
sinne, but also my comyng therto, shoulde  
be to the weake and ignorant, an occasion  
of ruine, and deadly sinne, which is called  
*scandalum infirmorum*, and I am bound by  
the words of our sauiour Christ, to auoide  
that, sayng wo be to that man, by whom  
any suche offence or slaunder shall vprise  
and come. For of my comyng thether, ei-  
ther they muste iudge that I am a dissem-  
bler in doying against my cōscience, or els  
they must iudge that I am in cōscience per-  
swaded thereunto. And therby gather by  
b. iij. mine

mine example a likyng of that thing to be good and holy, which in my very conscience I do vtterly condemne, and that this flaunder shall not be so taken, as *scandalum acceptum*, but so geuen as *scandalum datum* of my parte. And wher as it hath been often tymes obiected vnto me, how that it is but a very small matter to sticke or staie at, for to come to the Church, and heare the saied seruice, beyng set at libertie, secretly, and priuily to praie with my self whatsoeuer I shall thinke mete, for he answereth, I doe reade in the Scriptures howe Eleazarus the Preeft is in the same commended, because he would not dissemble the eatyng of swynes fleshe, wheras he might haue escaped the paynes of death thereby. Tertulliane writeth a booke in the praise of a Souldiar, and entitleth his booke *de corona militis*, because that Souldiar refused in *natali die Seneri imperatoris*, to weare but a Garlande of flowers vpon his heade, because he should therein then haue followed the maner of the gentiles, and heathen people. And rather or he would do so small a matter, as to weare but a Garland of flowers, he did suffer imprisonment, and therefore

fore is commended of so greate a clerke, as Tertullian was. Theodoritus in hys second booke of the historie Ecclesiastike, in Cap. 24. doth note Leontius Bis hoppe of Antioche of greate dissimulation, for as much as he, beyng present in the quire at Antioche, and in the hearing of christian men, there to sing *Gloria patri & filio, &c.* and the Arians *Gloria patri in filio, &c.* Contrariwise he did there openly take nether partie, but priuily at the ende of euery psalme did sing *Gloria patri in sacula seculorum. Amen.* And so he mumbled it vp to hym selfe, *ut ab instantibus vix audiri posset*, whose example therfore beyng so manifest, and so well admonished therof, I purpose not to followe God will'ng. VVhen to dissemble with a mā I hold it no honesty, to dissemble with my Prince, it is the iuste deserte of perpetuall discredite, and infamie, but to dissemble with God, it is most impietic, from the whiche detestable sinne, I am vtterly resolu-  
 ued by the word god, spoken by the mouth of Helias sai'ng: *Vsquequo claudicatis in duas partes?* How long will you halte or limpe on both sides? And S. Ihon in his reuelation saieth; *Because thou arte neither white*  
 b. iij. nor

nor colde, therfore I shall beginne now to vomit and cast thee out of my mouth. The premisses well waighed, it cannot be iustly saied that I sticke at a trifling or small matter, but a matter of greate importance, and conscience moueth me therunto, and forceth me that I shoulde not vnaduisedly without greate cause seperate my self, from the vnity of the Church, neither to condemn the vniuersal church, vnheard hauing no iust or weightie cause why I should so doe. For I haue alwaies, and doe thus waigh the matter with my selfe, that the pointes and matters of religion, which this booke of seruice, hath condemned or taken awaie, either thei were thought matters of smal importāce and did no harme, but being rightly vnderstanded might haue doen good, or els thei were to be taken, for matters of impietie and intollerable to be borne withal. In case thei were of the firste sorte, whiche thei haue condemned and abolished. Then in my iudgement they should haue been tolerated and borne withall, for charities sake, and for the continuance, and encrease of vnitie betwixte vs and the vniuersall Church of christendom. On the other side,

in

in case thei had been taken for matters intolerable, and could in no wise haue been borne with all for their impietie, as it hath been pretended, then yet in my cōscience, we ought to haue been better aduised then by our priuate condemnation of them, to haue shewed our selfe to condemne thereby, al the whole vniuersall church of impietie vnhard, which thinges the vniuersall church hath vsed from the Apostles time, and doe to this daie. As touching matters of right faieth, and godly maners, the church of Christe beyng the spouse of Christ, was neuer destitute of the holy ghost, neither could nor woulde in all this tyme haue borne or dissembled any impietie like as. S. Augustine writeth hereof. The Church of God beyng placed and put among muche chaffe, and many Cockles, and wedes, the same church doth suffer, and beare with many thinges, yet that notwithstanding, touchyng the thinges whiche are against faithe, and against good life, the Church doth neither approue them, nor yet lette them escape vnspoken against.

**The aunswere.**

**In that you will not dissemble against**  
**b.v. your**



your conscience, if you doe not dissemble, but speake as you thinke, you are to bee commended: but if your conscience, as you saie, is not yet perswaded, you are by no meanes to be excused, for in this so cleare light of the Gospell, you could not bee so blind, if you did not obstinately close your eyes, from receiuing the Sunne beames into them.

And whereas you thinke it not reason, to departe from the vnitie of the church, no; to condemne the vniuersall Church vniheard, you stande vpon a false ground, as you dooe alwaies, that the Popishe Church, is that vniuersall Church, but that you shall neuer be able to proue. For was the Popishe church at any tyme, or is it now vniuersalle? But the Romishe church, you will saie, is alwaies vniuersall, though it haue neuer so many enemies. But I can shewe you by sainte Austines iudgemente, that the vniuersall Church, maie bee without the Romishe church. For writyng to *Casulane. Epi. 86.* he bath these woordes, speakyng of one that defended the Ceremonies, & custome of the Romishe church, against the whole catholike

catholike Church. *Quod uinam sic quæ-  
ret, aut sic affirmaret, ut toto terrarum orbe  
diffusam, exceptis Romanis & adhuc paucis oc-  
cidentalibus, apertissime nõ blasphemaret eccle-  
siam.* that is to saie: whiche thyng I would  
he did seeke in suche maner, or so affirme,  
that he did not moſte manifestly thereby,  
blaspheme the church, disperſed throught  
out the whole worlde, excepte the Roma-  
nes, and a fewe other Western Churches.  
Doe you not here see, that when the  
Romiſhe church, with a fewe other that  
agreed with her are exempted, the vniuer-  
ſall church of Chriſte ſtill remaineth, by  
ſaint Auguſtines iudgement: and that if  
the Romiſhe Church, departe from the  
whole Catholike Church, the Romiſhe  
Church is a Schiſmatike, as it is at this  
daie, and hath been a long time, even ſince  
Antichriſte ſette vp his ſeate there, and  
made a generall departyng from the faith  
of Chriſt, which ſaint Paule prophetteth  
ſhould come to paſſe. y. Theſſal. y. All the  
whiche tyme, though there were but fewe  
that continued in true faith, and honou-  
ryng of God, yet thoſe fewe, whereſoener  
they were ſcattered in all the worlde, were  
the

The true catholike Church of Christ, and  
were alwaies ioigned together in Christs  
their heade, by vnitie of true religion.

And whereas you saie, your Church is  
vnbearde, I maruaile what you meane,  
for what can the Pope, or any of her pro-  
cours, saie in her defence, but it hath been  
hearde, and confuted by the scriptures:  
Whiche thing hath caused, the most part  
of the regions of Europe this daie, to forsake  
your Hereticall, Schismaticall, and  
Antichristian Church of Rome, and to  
ioigne them selues to the true Catholike,  
and Apostolike church of Christ, whiche  
approueth all her doctrine, out of the holie  
Scriptures, and by the same reproueth all  
your heresies, and erroneous opinions: the  
iudgement, and triall of whiche holy Ca-  
nonicall scriptures, you neuer yet durst as-  
se. It is not therefore any priuate con-  
demnation, whiche is pronounced out of  
this woorde, against heresies, whose au-  
thoritie in all thynges is highest, and of al-  
lenne to bee obeied. Finally, where you  
saie, that the church of Christe, was  
not destitute of the holy Ghoste, I agree  
with you, but that your Church, is the  
Church

Church of Christe, I make in no wise acknowledge. And truthe it is, that the true Church did alwaies reclaime, against the heresies of your church, as thei sprong vp and increased in the worlde, and receiued that reward, whiche true Prophetes haue accustomed to receiue of wicked tyzantes namely, persecution, imprisonment, and cruell death, as appeared in *Bertramus*, *Marsilius of Padua*, *Pauperes de Lugduno*, *Iohannes de Gandano*, *Bruno Andegauensis*, *Iohannes Wickleue*, *Iohannes Hus*, *Hieronymus de Praga*. &c. all whiche with many other, in seuerall times, & places, repzoned, and confuted your false Church, and the errors thereof, some in Italie, some in Fraunce, some in Flaunders, some in Germanie, some in Bohemia, and some in Englande, and for the moste part, were either murthered, or otherwise cruelly persecuted for their labours. But yet the heresies of your church, did not escape vnspoken against, and confuted by them,

### The Papisse.

The sixte, and laste consideration, that I come not to their church, is, because I am not of their Church. S, Augustine in pue-  
tyng

ring difference of churches saileth, how vn-  
 to them whiche haue not all one Sacramē-  
 tes, there can not be one religion, nor con-  
 sequently one Church. And the cause  
 why I am not of their Church, but refuse  
 to communicate with theym in religion,  
 besides this sayng of S. Augustine, that we  
 should not Communicate in sacramentes  
 with those men whose doctrine we can not  
 aproue and allow: I do refuse to be of their  
 church, because I cannot learne nor vnder-  
 stande, of what church they are of. For thei  
 beyng first Baptized in the catholike chur-  
 che, and in the very self saith and religion,  
 wherin I do at this present time, beleue and  
 remaine: thei are departed therefro, some to  
 the Lutheranes Church, some to the Zwin-  
 glians, and comyng last of al to the church  
 Geneva, they are in maner fled from that  
 church also, and by attributing the chief &  
 supreme gouernment of this their English  
 church vnto the Quenes highnes, thei are  
 in doctrine directly against their old mai-  
 ster Caluine, being the chief Apostle of the  
 Church of Geneva, whiche Caluine in the  
 eight Chapter of the boke of his instituti-  
 ons, doth directlie reason against Kynges,  
 and



and Princes, for takyng vpon theim spirituall gouernment in the Church of Christ, and in the same Chapiter he doeth muche commende the holy Bisshop S. Ambrose, and the noble Emperour Theodosius, Ambrose for his greate stoutnes and resistance made against the Emperour : And Theodosius for his greate submission, and obediens shewed vnto the Bisshop. The history whereof is at large expressed in *Ecclesiastica historia*. And the saide Caluine in hys exposition vppon the fowerth Chapiter of the prophete Amos, doth taxe King Henry the eight by name, because he alone, of all other Princes was the first that toke vpon hym in the Church of Christ spirituall gouernmēt, whose example in that point, there was neuer one Prince in all Germanie, nor yet in any place els where, of the whole world, that woulde followe the same, but his owne naturall sonne Kyng Edward the sixte, beyng then in his minoritie, and againe the Queenes highnes that now is, If therfore I shall departe from the comon knowen catholike Church wherein I stand, I would gladly knowe of theim vnto what Church I shoulde repaire, to be instructed with

with out errours, wherein vnitie, charitie,  
and veritie doe dwel, what forme of a church  
are thei able to shew, wherupon a christi-  
an man may be bolde to assure himselfe?  
And if peradventure they cease not to pre-  
tende, that the Primitiue Church is that  
plat forme of the Church wherunto they  
would reduce vs: I answere, that there be so  
many poinctes wherein they doe dissent  
from the Primitiue Church (like as I shall  
make sufficient prooffe thereof) that it can  
not be so, it is onely pretended, but it shall  
neuer be proued: The Anabaptistes, the Li-  
bertines and the Arians doe pretende gods  
worde, and the Primitiue Church as well  
as thei: And because they are so bolde to  
name the primitiue church, I aske of them  
but this one questiō, whether that this daie  
50. or. 60. yeres laste paste, was their Church  
here in this realme, or in any other parte of  
christendome? VVhat particuler Church  
either here in Englande, in the laste yere of  
K yng Henry the eight his raigne, or any  
other realme els, can thei name that taught  
or receiued vniuersally throughout, in all  
poinctes the doctrine, that this presente  
Church of Englande doeth now teache, or  
from

from that daie, a thousande yerres before that, or from thence, vnto the tyme of Christe, and his Apostles. If thei can not shewe any one suche Church (as I am well assured, thei shall neuer be able to doe) then it muste nedes followe, that either Christe had no Church in the worlde al that tyme till now their commyng, or elles it muste nedes follow that their Church, is anew inuented and vpstert Church, whiche with christes Primitiue church hath no agreans, like as it shall moste plainly appeare vnto you by these profes followyng.

**The aunswere.**

In your laste consideration, you doe inconsiderately alledge, that you are not of our Church, but shewe no sufficient reason, why you ought not to bee one of our Church. You saie, we are departed from the church, in whiche we were baptised, as though, if a manne were Baptised in a Church of heretikes, he is bounde to remaine in the same Church, and heretical faith of that Church, in whiche he was baptised, so that if a manne were baptised in the Church of Arrianes, Donatians, Donatistes, Pelagians, he might not so,

c. j. sake

take the faith, and Church, in which he was baptised, to become a true Christian catholike. A childe of seven yere old, maie see how slender a reason it is for a manne, to continue in any Church, or Religion, because he receiued baptisme therein. For if a Papist maie not become a Protestant, because he was Baptised in the Popishe church, by the same reason, a Protestant must not become a Papist, if he were baptised in the Protestant Church, which you your self by no meanes will graunte.

The seconde reason you bring, is of the diuersitie of churches, the Lutherane, the Zwingliane, & the Geneuan. As though the diuersitie of some opinions, not of the greatest importance, maketh diuers churches. The church of Salisburie, the church of Poike, and the church of Bangor, had some diuersitie in their maner of seruing God, and yet you will saie, thei were all one Popishe Church. But to the purpose, you recite more names, then there be diuersities of opinions. For Zwinglius, and Caluine, in the matter of the Sacrament, which you wrote at, are all one, and Luther differeth from them. And yet the

the difference is not so great, but that the  
 bee all of one Catholike Church, because  
 they agree in the onely foundation, Iesus  
 Chyiste, and in all opinions, that are ne-  
 cessary to Saluation, although Luther in  
 his opinion of the Sacramente (as a man)  
 was deceived. And that diuersities of opi-  
 nions (so longe as the principall groundes  
 of faith bee obserued vnto)rupted) doeth  
 not make diuersitie of churches, you may  
 easily see, by this example S. Cyprian and  
 all the Churches of Affrica, were in this  
 error, that such as were baptised by here-  
 tikes, should be baptised again, which was  
 a very perilous errour. *Cornelius, & Stepha-*  
*nus* the Bishops of Rome, with the Church-  
 es of Europe were, in the contrary opi-  
 nion. And yet no man ever refused S. Cy-  
 priane, to bee a member of the Catholike  
 church, nor iudged the churches of Affri-  
 ca, that followed his errour, to bee of any  
 other the of vniuersall church of Chy-  
 rist, among whom were many martyres, and  
 goodly men which liued & died in the same  
 error. Now compare Cypriane, & Luther,  
 the one erring in the Sacrament of Bap-  
 tisme, the other in the Sacramente of the  
 c.g. Supper



Supper, if the error of th' one, did not separate hym from the communicō of the catholike church, no moze cā the error of the other. Whiche thing, if it were well weighed, would remoue that stōblyng blocke, that troubleth many weake persones, but can hinder no learned man, cōcernyng the controuersie of Luther, and Zwinglius.

The third reason is, that we are separated, from the Church of Geneva, because we ascribe supreme gouernement, in Ecclesiasticall matters, to the Quēties highnes. Firste, we must bee bolde to tell you, that as we reuerence, and honour all particulare Churches, where true religion is established, so we doe not grounde our self vpon either the opinion, or custome, of any one, but onely vpon the worde of God, and so farre foorthe to followe every one, as thei come neare to the same rule. But whereas you would sette that excellent, godly Church of Geneva, at variance with vs, aboute the supremacie, your childlike quarrelling, shall easily appeare to all menne. You alledge Caluine against vs, in two places, one in his Institutions, an other in his Commentaries of the Prophet

phet Amos. A man in deede, from whom  
we would bee lothe to dissent, excepte it  
were for a greate cause. A manne of suche  
godlie learning, and profounde knowe-  
ledge in diuinitie, as all the Papistes, that  
euer were, are not worthe to carrie his  
bookes after hym. But befoze I aunswer  
you, I muste admonishe you, that either  
your copies, whiche came to my handes,  
were verie muche corrupted, or els you  
haue recited those places by hearesaie, ra-  
ther then by your owne obseruatiō. Your  
copies sendeth me to the, viij. Chapiter of  
his Institutions, namyng no booke, and to  
the fowerth. Chapiter of Amos, whereas  
that you speake of the one place, is in the  
fowerth booke, and twelue Chapiter of his  
Institutions: the other in the seuen Cha-  
piter of Amos. So that in deede, it was  
more labour to seeke your places, then to  
make aunswere to them. Concerning the  
firste, I meruaile you were not ashamed,  
to alledge Caluine againste vs, where he  
saieth, that Kynges, and Princes, are sub-  
iecte to the discipline of the Churche, as  
Theodosius was content to be excommu-  
nicated by sainde Ambrose, for the mur-  
c. iij. ther

ther he had committed in Theſſalonica,  
(which none of vs denieth) and doe not re-  
member, how ſubſtauncially he proueth,  
that godlie Princes haue authoritie, and  
ought to maintain true religion, by lawes  
decrees, and iudgements, whiche is all  
the ſupreme gouernemente, that wee aſ-  
cribe to the Quenes highnes.

And as for the place of Caluine vpon  
Amos, the truth is this: Caluine findeth  
fault, not with kyng Hery, but with thoſe  
that did aſcribe that title vnto hym, and  
the wech for what reaſon, he miſliked the  
ſame. Not that he denied his lawfull au-  
thoritie, whiche was meant by that title,  
of all his godly, and true ſubiectes: but be-  
cauſe, Steuen Gardener biſhop of Win-  
cheſter, by falſe vnderſtandynge thereof,  
declared that he vnderſtoode nothing ther-  
by, but the tyrannie, whiche the Pope v-  
turpeth ouer the church, to be tranſlated  
vnto the kyng. And therfore at a ſolemne  
conference, at Ratibone in Germanie, af-  
ter the Popes authoritie by acte of Par-  
liament, was aboliſhed out of the realme,  
he defended all Popiſhe religion, whiche  
remained vnto reformed, to bee good, and  
godlie,

godlie, because it was established by the  
kings and hoistie, who was supreme head  
of the church. He disputed not by reasons,  
neither cares he for the testimonies of  
scriptures, but saied, it was in the kynges  
power, to abrogate all Lawes, and esta-  
blishe what he thought good in the chur-  
che, as to forbidde Priestes marriage, to  
forbidde laie menne the vse of the Cuppe  
in the Church, and all other suche mat-  
ters, he saied, were in the kynges autho-  
ritie. This he saied of the kynges power  
abroade, and howe he abused that noble  
Prince at home, to make the Acte of sixe  
Articles, and other thynges of like effect,  
there be many yet aliue, that can remem-  
ber. But seeing this title of supremacie,  
doeth so muche offende you, I prae you  
lette me demaunde one question of you.  
Who did first inuent it here in Englande?  
Or who did first ascribe it to kyng Henry?  
Was it not the whole Popishe Cleargie  
of Englande? when thei were caste in the  
Premunire, for mainteinyng the power  
Legantine of Cardinall Wolsey, and sub-  
mittynge thei selues vnto the kyng,  
they flattered hym with that title, and  
c.iiij. offered

offered bynt a greate somme of money,  
 for their pardon: as witnesseth Halle, and  
 Grafron in their histories, and ther be yet  
 alius many, that can remeber it. So that  
 if there were any faulte in it, you should  
 blame them, and not vs for it. For so far,  
 for the, as beyng rightly vnderstande, it de-  
 clareth the lawfull power of the Prince,  
 wee did, and doe yelde vnto it, but not in  
 Steuen Gardiners sence, whiche Caluyn  
 in the place by you alledged, doeth cōfute.

After this, you require vs to shewe you  
 a Church, where vnto you maie resoꝛte,  
 whiche hath continued euen since Christ,  
 whiche if it can not bee shewed, you con-  
 clude in th'ende, that Christ had no church,  
 or els our Church is not Christes  
 Church. Againe where our Church was  
 fiftie, or sixtie yerres agon. If a manne had  
 asked of Elias, where the church of God  
 was in his tyme, he could not haue made  
 answer, and yet God had his Church  
 in Elias tyme. The Church is not alwa-  
 yes apparaunte, to the eyes of the blynde  
 worlde, in whiche she is a stranger, but  
 is compelled sometymes to flie into the  
 wilderness, out of the sight of men, by the  
 persecu-



persecutiō of the deuill, and his members,  
as it is Propheſied in the ry. Chapter of  
ſaint Iohns Reuelation. And yet for ſiftie  
or ſixtie yere agoe, it had been no harde  
matter, to haue ſhewed you diuers mem-  
bers of our Church, bothe in Englande,  
& in Bohemia, as th' hiſtozie of the church  
declareth at large. Alſo in Fraunce at  
Perindoll, and about Lyōs, but theſe you  
will ſaie, agreed not with vs in all poin-  
tes, but I will aunſwere you, thei agreed  
in the cheifeſt pointes, neceſſary to eter-  
nall ſaluation. For whatſoener we are a-  
ble to ſhewe, for our Church, I am ſure  
you are neuer able, to ſhewe your ſelf, for  
your church, that whiche you require vs  
to ſhewe: namely a church that hath con-  
tinued from this tyme bpwarde, vnto the  
Apoſtles, that taught uniſormely, and in  
all pointes, the doctrine that the Popiſhe  
Church nowe teacheth. Whiche thyng  
when you haue perſormed, I will doe the  
like for oure Church. In the meane  
time, that whiche is a ſufficiente rule, to  
finde out the true Church, by the iud-  
gement of Saincte Auguſtine, I will de-  
clare vnto you. In his booke the *unitate ecc-*

*clesia. Capi. 2. Inter nos autem & Donatistas,*  
*questio est, ubi sit ecclesia. Quid ergo facturi su-*  
*mus? In verbis nostris eam quesituri sumus, an*  
*in verbis capitis sui domini nostri Iesu Christi*  
*Puto quod in illius potius verbis eam querere*  
*debemus, qui veritas est & optime nouit corpus*  
*suum.* Betwene vs, and the Donatistes  
 (saith sainte Augustine) the question is,  
 where the church should bee. What shall  
 we doe then: shall we seke her in our woꝝ-  
 des, or in the woꝝdes of her heade, our  
 Lorde Iesus Chꝛist? I thinke that rather  
 in his woꝝdes, we ought to seke her, which  
 is the trueth, and beste knoweth his own  
 bodie. And in the .xvi. chapter of the same  
 booke, he writeth thus of the Donatistes  
*Vtrum ipsi ecclesiam teneant, non nisi diuinarum*  
*scripturarum canonicis libris ostendant.* What  
 is, whether thei haue the church on their  
 side, let thein shewe none other wise, but  
 by the Canonickall bookes of holy scriptu-  
 res. Many other suche testimonies are in  
 S. Augustine, by whiche it is plaine, that  
 he geueth this infallible rule, to knowe  
 the true church, to examine the doctrine  
 thereof, onely by the scriptures. But wher  
 as you saie, that Anabaptistes, Libertines  
 and

and Arians, pretende the word of god, and the primitive Church, what meane you thereby: that we should so, sake the word of god & the Primitive church, by which all heretikes haue been confuted, what soeuer they pretended. For though heretikes, pretende the scriptures, yet onely by the scriptures they are to be confuted, & though they appeale to the iudgements of the primitive church, yet by the primitive church they are condemned for heretikes. I maie as well say, that Arianes, Libertines, and Anabaptistes, booke themselves to be the true Catholike Church, therefore we must not allowe the true catholike church. It is pitie to see merne, that would be corrupted wise, and learned, to reason so fondly, and vnlearnedly. For of all other reasons, it is the vaineft, and feebleft shift that the Papistes vse, to flie from the scriptures, to the auctoritie of the Church, in confutation of heresies. For there was neuer yet heresie did arise, but there was as greate controuersie, of the Church, as of the opinion: for euery heretike, boasteth as well of the Church, as of the scriptures, but when all is dooen, his bzaggas of  
bothe,

bothe, muste bee beaten doune, onely by  
the scriptures. But because you make so  
proude vauntes, that you will so plainlie  
proue, that our Church hath none agree-  
ans with the primitive church of Christ,  
in discourse of that controuersie with you,  
I will sette forth the bothe what is the Pri-  
mitiue church, and how we agree there-  
with, and I doubt not, but that I shal bee  
able by the grace of God, bothe to iustifie  
our cause, againste your false accusations,  
and also to ouerthrowe youre falshood,  
whiche you haue heaped vpp, to ouer-  
whelme the truthe.

And as I haue confuted your sixe consi-  
derations, which vnto you seme of greates  
importance, so by Gods helpe I shall a-  
uowe all other youre calumniationes, in  
whiche with some subtiltie, but more im-  
pudencie, and moste of all impletie, you  
goe aboute to intangle the consciences, of  
suche as bee ignorant, and vnlearned, to  
withdrawe their obedience, from the god-  
ly lawes of this realme, whiche are esta-  
blished, for the mainteinyng of Gods true  
Religion, and the abolishyng of all Idola-  
trie, and superstition.

The

**The Papiste.**  
 Argumentes gathered out of the Scriptures, prouyng that this late reformed English church hath no agreance with the Primitive church of Christ.

**The answer.**  
 The very title of your argumentes declareth, of what sort your argumentes are. Your reasons are tenne in number, whiche if they were all graunted to be true yet foloweth not this conclusion, that our Church hath no agreance with the Primitive Church of Christe, excepte you would affirme, that all the doctrine of the Primitive Church, were comprehended in these tenne pointes. Again your owne Popishe Church differeth, in these tenne pointes, as muche from the Primitive Church, as ours, therefore by your owne Logike, I will conclude, that your Popish church hath no agreance with the church of Christ. 1. For neither you haue all thinges common, 2. neither dooe you sell your houses, and landes, to putte the price in common. 3. Neither doe you make diuiss on to euery manne, accordyng to his necessitie. 4. Neither are all members of your church

Church so pointed for, that none doo  
 begge. 5. Neither doe you baptise onely in  
 the name of Christe. 6. Neither dooe you  
 give the holy ghost, by laying on your han-  
 des. 7. Neither dooe you restore them to  
 health, whom you anointe with oile, be-  
 ying like. 8. Neither dooe you make open  
 confession of your synnes. 9. Neither dooe  
 you celebrate the Sacramente, after su-  
 per. 10. Neither dooe you abstaine from  
 bloodde, and strangled, therefore by your  
 owne reason, you haue no agreance with  
 the Primitive Church of Christe. And if  
 you maie haue any agreance, these diffe-  
 rences notwithstanding, why maie not  
 we the same differences, nothyng lettyn-  
 ge, haue sufficient agremente therewith?  
 You see that either your argument is no-  
 thyng worthe, or els you haue as little a-  
 greance with the Primitive church, as  
 we. Your only refuge is this, that it is not  
 necessary for you, to haue any agreance  
 with the primitive Church. And that is  
 the opinion of all Papistes, whiche is dili-  
 gently to be noted, that you disclaime of al  
 title of the Primitive Church, whiche  
 you holde, was but an infante, and by ad-  
 dition



dition of your doctrine, and Ceremonies,  
is growne to bee of womannes state. As  
though Christ married his Church, when  
she was vnder age, and so the matrimonie  
was not ratified, and consummated; before  
the Pope had nourished her in his schole;  
vntill she came to yeres of discretion. For  
it is as lawfull for me, so to inferre vpon  
your allegorie, as for you so to allegorise  
of her.

But that you make the better vnder-  
stande, what we meane by the primitive  
Church, I putte you out of doubt, that  
none of vs doeth attribute vnto her, suche  
long limites, as you doe in your argumen-  
tes, gathered out of the Doctors: where  
you alledge the seconde counsaill of Nice,  
as a determination of the primitive church,  
whiche was holden almoste eight hundred  
yeres after Christe. Of whiche thing  
you were not ignoraunt, but you thought  
it was sufficiente, to fill vnlearned eares,  
with greate blastes, boide of all reason, or  
truthe. Wherefore, when we appeale to  
the Primitive Church, wee meane the  
Church of the Apostles, and their succes-  
sours, so longe as thei continue in the doc-  
trine

trine of the Apostles, whereof triall is to  
 be made, by the Canonick writings of  
 the Apostles. That whenas you accuse vs  
 for departyng frō your church, as though  
 we were of no Church, wee defende our  
 selues to be of the true church, saying we  
 retaine the faith, and doctrine of the pri-  
 mitiue Church, which without all con-  
 trouersie, was the true church. Now as  
 I haue shewen you, what we accompte to  
 be the primitiue church, so muste I de-  
 clare, in what thynges wee are bounde to  
 consente, and agree with the same. For  
 whiche purpose, we must marke this dif-  
 ference, which I suppose, no Baptist is so  
 farre paste shame, to deny: namely, that  
 in the primitiue Church, some thynges  
 were necessarie, and immutable, some  
 thynges againe were temporall, and vari-  
 able. Of the firste sorte is the doctrine, and  
 Sacramentes, of the latter sorte are Ce-  
 remonies, and politike constitutions. To  
 the doctrine no manne maie adde, no man  
 maie diminishe, no manne maie alter, a-  
 ny thyng thereof. The Sacramentes be-  
 yng, as Augustine calleth them, the visi-  
 ble word, be of the same nature with  
 the

the doctrine. On the other side, Ceremonies, and publike constitutions, maie bee retained, or chaunged, as they make beste for edificatio, for order, and for comelines. And of this latter sorte, are all those thinges, whiche you alledge, in whiche we differ from the primitive church. But yet, so long as we holde still the same faith, and the same Sacramentes, whiche are lesse to vs by the primitive Church, all reasonable men will iudge, that notwithstanding your reasons, wee haue suche agreance with the primitive Church, as may proue vs to be members of the same. For it is the vnitie of faith, and Sacramentes, not of Ceremonies, and constitutions, that ioigneth vs vnto the bodie of Christe, as witnesseth saint Paule to the Ephesi.iiiij. One faith, one baptisme, one God. &c. Now let vs particularly consider your tenne differences.

### The Baptiste.

First it is written howe the beleuers in the Primitive church had all thinges in common. And no one man did reckon the thing that he did possesse, to be his owne or private.

d.s.

The

**The answer.**

Firste, if it is a spoote to see, howe to make a shewe of a greate multitude of dishes, and to fill vp the number of tenne, you diuide one matter into fouer quarters, whiche is of the communite of all thinges, that was in the pimitive Church, whiche shoud haue been serued all in one meale, but for fashions sake. What thei had all thynges common, one while in Hierusalem, it is very true, but that thei had so allwaies, and in all places, it is most false, for sainte Paule exhorteth the Corintheans, to giue almes to the poore liberally. 1. Cor. xvi. and he willeth Timothee, that he charge the that be riche, in this worlde, to be ready to distribute vnto the necessitie of their brethren. 1. Timoth. vi. which needed not all, if all thynges had been common. This was therefore a variable order, and constitution, whiche continued but a shorte tyme, neither was it profitable, but onely then, when the number of the disciples was but small, in comparison, and liued all in one place at Hierusalem.

**The Baptiste.**

Seconde in the Pimitive Church such  
of

of the beleuers, which were possessors of Landes and Houses shoulde theym, and powred it doune before the Apostles, but the beleuers of this oure late reformed Church are not come to that perfection, nor yet are aminded so to doe.

**The answer.**

This is all one with the former, for how could they haue had all thynges common, if enery man had retained his houses, and landes, to his priuate vse. And yet no manne was compelled to this communittie, for Peter saith, plainly, to Ananias, that he needed not to haue sold his land, neither to haue brought the price, but of his free will. But whereas you account it a perfection to haue all thynges common, I muste be holde to tell you, ye saueur of Anabaptistrie, for although it was then expediente for that tyme, among a fewe, yet it were not tollerable to bee vsed as a perfection among all the church of Christ. But would bying a more confusion, and disorder of all thynges, beside that it is vnpossible, that all Christian men, in all places, should haue all thynges common.

**The Papiste.**

d.ij.

Thirdly,

Thirdly in the primitive church, Christes Apostles and their successours were chiefe governours of the beleuers, and of such goods as they had in common amongst them, diuision vnto every manne was made therof, by the appointment of the Apostles, according as they thought it needfull or necessarie. And because Ananias the husbnde of Saphira wente aboute to kepe backe a portion of that comon mony, for the which they sould their Landes, the Apostle. S. Peter did strike them bothe with sodaine death. But in this our reformed Englishe church, beside that the beleuers are at no suche appointment of the Bishoppes and successours of the Apostles, they doe by their lawes spoile them of all they haue, by takyng from them so muche of their temporall landes, and so muche of their goods, for firste fructes, renthes and subsidies as they liste. And therefore in this point it hath no agreans with the order of the Primitive church.

The aunswere.

The Apostles kepte not that gouernement long in their handes, but committed it ouer to the Deacons, as it is declared

in



In the firste chapiter of the Actes, by which it is manifeste, that it was no perpetuall order, whiche in so shORTE tyme, was altered. For in suche thynges, the Church maie institute, and chaunge, as often as it shall seme expediente. But whereas you charge our Prince, to bee a spoiler of the church by withdraywyng the landes, and gooddes thereof, by takyng firste fructes, tenthes, and subsidies, you shewe your self what an honest subiecte you are. Well for our partes, acknowledge, that it is in the Princes power, to increase, or diminishe the stipend of the ecclesiasticall ministers as shalbe thought expedient, and that it is our dueties, to paie all suche taxes, tributes, and subsidies, as by lawfull authoritie, are laied vpon vs. But I meruaile why you should accuse our princes, for taking of subsidies, as though Popishe princes, doe not take subsidies of their Cleargies also, and mooste of all when the Pope who hath no authoritie, to demaunde one penie, hath extorted suche infinite sommes of money, for annates, firste fructes, palles, pardons, and suche other tromperie: whereof how greate complaintes the

d.ii.

Cleargie

Cleargie of Englande hath made, you  
 maie reade in Parthe we of Westminster  
 in the lines of diuers kynges, and namely  
 of Henry the thirde, and Edward the first.  
 One hystorie is notable, that the Pope  
 sente a Legate called Otto, with a letter,  
 complainyng of the greates povertie of the  
 Church of Rome, whiche was the cause  
 that the was compelled, to pille, and polle  
 pooze suters, that sued to the Courte of  
 Rome, in remeable whercol, he demaun-  
 ded of euery Cathed, all churchs two pre-  
 bendes, and of euery Religious house, so  
 much as the portis of two popes, or choi-  
 sterers came to by yere. But the Cleargie  
 would in no wise graunte it. The same re-  
 queste was made in Fraunce, but could  
 not bee obtained. Wherefoze euery man  
 maie see, how maliciously you slander the  
 prince, whiche hath authoritie to take for  
 necessarie affaires, of the realme, so longe  
 as a competent liuyng, remaine vnto the  
 Ministers.

### The Papists.

Forth it is writte of the Primitiue church,  
 that of suche goods which thei had in com-  
 mon, ther was such equall diuision made by  
 the

the handes of the Apostles, that no one man of the beliers did lacke, or was forced of necessitie to begge. But since the reformation of this Englishe church, many especially of the Clergie which were before well able to liue, are now brought vnto a very bare and beggerly life and estate.

**The answer.**

This diuision lasted not longe among the Apostles at Hierusalem, for sainte Paule from the Churches of the Gentiles, receiued almes, to supplie the necessitie of the poore saines at Hierusalem, and by Peter, James, & Iohn he was exhorted so to doe, as you maye reade, in the seconde to the Galathians, and the second to the Corinth. viij. and ix. And as for your Cleargie, if any of theint bee broughte to beggerie, it is through their owne ignorance, and frowardnesse, whiche either will not forsake their heresses, or are not able to minister in the Churche of Christ, if any worthe minnie bee neglected, it is the faulte of some priuate persones, and not of the whole Churche.

**The Papiste.**

Fueth in the Primitiue church, christes

d. iiii. Apostles

Apostles did baptise the beleuers onely in the name of Iesus Christe, and not by expresse woordes of the Father, the Sonne, and the holy Ghoste, the whiche forme of baptizing vsed in the Primitiue church, these new reformatours vse not.

The answer.

That any of the Apostles, Baptised, onely in the name of Iesus Christe, excluding the name of the father, and of the holy ghost, it is a detestable sclander of the holy apostles. Who as thei had an expresse commandement, of our saviour Christe, to baptise in the name of the blessed Trinitie, the Father, the Sonne, and the holy Ghost, so there is no doubt, but thei did alwaies obserue it, which is easily to be gathered, out of the xix. chapter of the Actes where certain disciples of Ephesus, being disorderly baptised, by some preposterous disciples of Ihon: answered thei knewe not, whether there were an holy ghost or no, saint Paule then doeth demaunde in to what thei were baptised, as though he should saie, if you had been rightly Baptized, you could not haue been ignorant of the holy ghost, but by their answer,

he perceined, that thei were baptised into the name of Ihon, and not of Chyiste, as though Ihon had been the head of their religion, and not chryst. When after S. Paule had declared y Ihons doctrine & baptisme, was to bee referred altogether to Iesu Chyiste, thei were baptised into the name of Iesus Chyiste, that is to acknowledge Iesus Chyist to be the heade and author of their Religion, not that in the soyme of their Baptisyng, the name of the father & of the holy ghost was excluded. And so are all other places to be expounded, where it is saied, that any are baptised in the name of Iesus Chyist. And in no place is it said, that any manne was baptised onely in the name of Iesus Chyist. Wherfore this cavillation as it unpzoffitable so, your purpose, so is it slanderous, and blasphemous against the Apostles.

#### The Bapiste.

Sixte in the Primitive Church the Apostles, Peter, Ihon, and their Successours, did geue the holy Ghost vnto their belevers, that were before baptized by laiyng their handes vppon their heades, whiche thinge our reformators of this our English Church,

churche doe refuse to doe by their denial  
made of the Sacrament of Confirmation.

The Answer.

Although I will not contend with you  
on what parte of mens bodies, the Apostles  
laide their handes, yet it is boldly as-  
firmed of you, that thei laide their handes  
on mens heades, whiche you reade not in  
any place of the scripture, but concerning  
the substance of the matter, the Apostles  
by the ceremony of imposition of handes  
conferred the holy ghost, that is to saie, the  
visible graces and giftes of the holy ghost,  
as the gifte of tongues, the gift of proph-  
cie, the gifte of healpīg and suche like,  
whiche giftes, as they were temporall to  
the Church, to beautifie the ministry of  
the gospell, in the firste publishing therof,  
and now are ceased, so the ceremony by  
whiche thei were conferred, is rightly ab-  
rogated. For now the ministers by layng  
on their handes, can not give those exter-  
vall graces of the holie ghoste, wherefore  
thei ought not to vse that Ceremonie. An  
other imposition of handes, was vsed by  
the Apostles, on those that were Bapti-  
sed, be yng infants, which after thei came



to yeres of discretion, p<sup>ro</sup>fessed their faith  
be fore the Church, to whiche they were  
Baptised, and so were receiued onely by  
imposition of handes, whiche was there-  
fore called confirmation. Not that it was  
a Sacramente, or a signe of Gods fauour,  
supplyng that which waied in baptisme,  
but that it was a testimonie of the Church  
allowing, of those that were so Bap-  
tised, and after learned the principles of  
their faith. And this Ceremonie, we re-  
taine in our churche, not as a Sacramente,  
whiche is a visible signe of an inuisible  
grace, betwene God and vs, but as an ex-  
ternall approbation, and receiuyng of the  
persons, in such sorte Baptised. As for  
your Oyle and Chrisme, that you occupie  
in your Popishe confirmation, hath none  
institution of Chrisme, and therefore is no  
Sacramente.

### The Papiſte.

Seuenth the order and maner was of the  
Primitive church, if any man was dange-  
rously sicke, to send for the Priest, to pray  
for hym, and oinct hym with Oyle in the  
name of our Lorde God, whiche the refor-  
matours of this our Englishe church doe  
refuse

An answer to a

refuse to doe, by their deniall of the Sacra-  
ments of extreme unction.

The answer.

In the primitive Church, the Elders  
of the Church, had the gifte of healing,  
and therefore, when any man was sicke,  
they used to sende for the Elders of the  
Church, who prayed for hym, and anoin-  
ted hym with Oile, in the name of the  
Lorde, by which Ceremonie, it pleased  
GOD, to restore the partie to health, as  
you maye read in the v. Chapter of saint  
James. And in the first of sainte Markes  
Gospell wee read, that the Apostles be-  
yng sente abroad of Christe, to preache,  
and woork miracles, used by the same  
ceremonie, to heale many that were sick.  
But now whē the gifte of healing, conti-  
nueth not in the Church, it were a verie  
ridiculous thyng, to use that Ceremonie.  
And as for your extreme unction, by no  
meanes can be accompted that usage, of  
the Apostles, for you anoint none almost,  
but suche as are past hope of recoverie, so  
farre you are frō restoring any to health  
by your beggerly ceremonie.

The Papiste.

Eight

Eight in the Primitive church we dooe  
 reade in the ninth chapter, of the actes  
 of the Apostles, how vpon a certain plague  
 there made vpon seuen bretheren, the son-  
 nes of one Sceua, by a man that was posses-  
 sed with the Diuells, many of the people  
 whiche did beleue in Iesus Christe, therup-  
 pon came and made open confession of  
 their finnes, and made declaration of their  
 priuate actes and dedes, whiche the refor-  
 matours of this our English Church will  
 none of; by the deniall of the Sacramente  
 of penance, and all the partes therof.

### The Answer.

It is strange to see, into how narrow  
 shifts, you are diuised, to make up a num-  
 ber of argumentes. Vaine you nothing but  
 open confession, to proue your priuate and  
 auricular confessions? God be thanked, ther  
 are many also in our church, that make  
 open confession, and declaration of their  
 former life, led in blindness and supersti-  
 tion, of their falling in time of persecutio  
 and other like offences; but what is this  
 to your popish Sacramente, of auricular  
 confession? or what likelihoode hath it with  
 the same? Firste the faithfull bring-  
 ing

for the certaine examples of their actions,  
 acknowledge how they were seduced by  
 the devill before they embraced the faith:  
 the popes law compelleth men to rehearse  
 all their deedes, wordes, and thoughtes.  
 These men made their confession once, the  
 popes law requireth eche man to confesse  
 euery yere once at least, these came forth  
 to this confession of their owne accord,  
 the pope compelleth all men vpon neces-  
 sitie of saluation. Againe the text saith,  
 that many came, but not all, the popes  
 lawe excepteth none, these Ephesians  
 made open confesse, before al the church,  
 as you your selfe acknowledge, the pope  
 commandeth euery man to whisper his  
 confession, into a priestes eare. Let al men  
 iudge, what agreement this their confesse-  
 on, hath with your auricular confession.  
 And whereas you saie, we deny the Sacra-  
 ment of penance, and all the partes ther-  
 of. The truth is, we preache repentance,  
 as we are commanded, by the word of  
 God, but no Sacrament of penance; doe  
 we finde in the Scripture, what you  
 meane by the partes of penance, I cannot  
 well tell, but if it be those thre, that be  
 commonly

commonly sette for the in wziters of your  
vniuersal diuinitie, contrition of harte, con-  
fession of mouth, and satisfactio of woorkes,  
you shall here, what we thinke of the lin.  
Thei are such, as a verie linne of the  
Deuill, make perfoyme, and yet goe to the  
Deuill, when he hath dooen. Crample in  
Iudas Iscariot, who hadde contrition of  
harte, as the Scripture teacheth, when he  
was sozie for his fault. And he made con-  
fession of mouth, to the priestes, when  
he saide, I haue sinned, in betrayng of in-  
nocente bloode. Finally, he made satisfac-  
tion of woorkes, when he restozed the thir-  
tie silverlinges, whiche he receiued for  
his treason. And when he had so dooen,  
wente and hanged hym self in despair.  
You see, that Iudas lacked none of youre  
thre partes of penance, but he lacked  
faith, without the whiche, all contrition,  
confession, and out ward satisfaction is ney-  
thing available. And therefore you teach  
a verie wholsome kinde of penance, in  
whiche faith in the bloode of Chziste, is  
no parte at all. Neither is it necessarily  
required thereto, by your owne doctrine.  
For Sacramentes (you teach) giue grace.

ex opere operato; that is, of the woork  
wroughte; so a manne dooeth not with  
stande the receiuyng of them, whiche you  
call *poenitentiam*. And therefore penance  
beyng one of your Sacramentes; and ab  
solution of sinnes, maie be receiued with  
out faithe in the merites of Christ. Ther  
fore kepe your penance for your friends  
we can not skill of suche Sacramentes.

The Baptiste.

Ninth the order and maner of the Pri  
mitiue church, was to celebrate the Sacra  
mente of christes bodie after supper; as it  
peareth, both by the example geuen ther  
of by our sauour Christe, and by the testi  
monies of the Apostle saint Paule; which  
they doe not obserue nor followe.

The answere.

You are not able to proue; that any  
suche order was established; in the primi  
tiue Church, that the Sacrament of the  
bodie, and bloode of Christe, should be re  
ceiued after Supper. Although it was  
by our Sauour instituted after his last  
Supper. Not appointyng any tyme,  
whiche it ought of necessitie to be recei  
ued, no moze then the Sacrament of the  
ptism



ptisme, is bounde either to Moynyng, or  
 Euenyng, daie, or night, or to any tyme of  
 the daie, in whiche it was firste ordeined.  
 And whereas you alledge the authoritie  
 of sainte Paule for your purpose, you doe  
 hym greate wronge, for he reproveth the  
 Corinthians, for confoundyng drunken,  
 and prophane banquettes, with the holie  
 Sacrament of the Lordes Supper. 1. Cor.  
 xi. And as for the tyme, place, and other  
 like circumstances, pertainyng to the mi-  
 nistration of the Sacramentes, thei are  
 in the discretio of the church to appoint,  
 as thei maie beste serue for order, comeli-  
 nesse, and edification. But ouer the sub-  
 stance of the Sacramentes, the Church  
 hath no power, as to take the cuppe from  
 the laie people, whiche none but the church  
 of Antichrist would presume to doe.

### The Papiste.

Tenth in the Primitiue Church, it was  
 decreed by a solemne law holden by the A-  
 postles of Christe at Hierusalem, that the  
 christen men men shoulde absteyne *a san-  
 guine, & suffocato*, from blood and all suffo-  
 cate thinges, whiche our reformatours per-  
 forme not, nor will admit any fasting from

c.i.

meates

An answer to a

meates and drinckes at all, by the whiche testimonies, and proues gathered out of the diuine scriptures, howe plaine a matter it is that they purpose not in their reformation to reduce vs to the Pimitive Church of Christe, when therewith besides they haue no agreeaunce, they doe all thinges cleane to the contrary, like as ye haue partlie hearde by profes made therfore out of the diuine scriptures, and shal heereafter, more at large by the writings, and testimonies of the moste best learned, and grauest fathers that euer were in Christes Church.

The answer.

The Apostles in that Counsaile, made not a perpetuall lawe, to binde any mannes conscience, but onely a tempozall decree, to auoide offence of the weake Jewes: who were accustomed to abstaine from suche thinges, and this decree, as occasion serued, was broken, and altered. But where you saie, wee can admitte no fastyng from meates, and drinckes, at all. You shall vnderstande, that we compte it no fastyng, to abstaine from one kinde of meate, and to fille your beallie with an other kinde, as to refraine fleshe, and to glutte

glutte your stomack with fishe. Or as the Spaniches abstained from liuyng creatures, and rioted in fruites, spices, and delicate confectiōs. Neither did the Apostles, by that decree commaunde any fasting, but onely abstinence from blood, and strangled beastes, whiche was offensive to the Jewes. And for suche ende of auoidyng offences, or for ciuile pollicie, we can, and doe admitte abstinence, from some kindes of meates, and drinkes, but not for Religions sake, neither accompying any suche abstinence to bee fasting. But true fasting, to tame the bodie, and to bring it into subiection, to humble our selues, to make vs moze apte to praye, we commend, and exhort menne vnto it, although we make no tyrannicall lawes, to entangle any mannes conscience with all. Your feeble kinde of reasonyng, should not incurre so greate reprehension, if you had not as well in your title, as in youre conclusion, made so bolde bragges, of your plaine proofes, whiche be so plaine in dede that euery manne maye see, they haue no force at all in theim. And whereas you threaten to shewe, that we doe all thyn

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ges, contrary to the primitive Church;  
you doe well to saie, it shall bee perfozmed  
in suche sorte, as you haue proued already,  
that wee haue none agreaunce with the  
same. For he that hath experience, howe  
pithely you haue reasoned out of the scrip-  
tures, can not but hope, that you will di-  
spute, euen as profoundly out of the Doc-  
tours.

**The Papiste.**

Argumentes gathered out of the holy  
Fathers and aunciente doctours, prouyng  
that this late reformed Englishe Church  
hath no agreance with the primitiue church  
of Christe.

**The answer.**

A man maie easely perceiue, that you  
delight in greate numbers. For as befoze  
in your former argumentes, one matter  
was cutte into fower partes, to fill vp the  
number, so likewise in these argumentes  
without order, or dispositiō, diuers things  
are twise or thise repeated. As dipping in  
baptisme, oile, and Chrisme, and crosseing  
whereas if you would haue followed any  
order, all these should haue made but one  
argument of Ceremonies, or Traditiōs.

Oz if you would needes diuide theim into  
their particularers, you should haue made  
thirtie, oz fourtie argumentes of theim,  
and not tenne onely. But now, how well  
you define the primitive Church (as I  
haue touched before) a manne maie mer-  
uaile to see: sometyme, you alledge two  
hundred, sometyme three hundred, som-  
tyme fower hundred, sometymes five  
hundred, and at length you come almost  
to eight hundred yeres after Christe,  
when you alledge the seconde Counsaile  
of Nice, whiche was holden in the yere of  
our Lorde, seven hundred eightie and one.  
So that the greater halfe of all the tyme,  
that hath passed from Christes ascension,  
vntil this daie, you would haue vs to take  
for the primitive church. But you know  
full well, that none of vs, would allowe  
all that tyme, for the primitive Church,  
especially when wee speake of that state,  
whiche we woulde haue to bee a paterne  
and example to all churches. Onely your  
purpose was, to amase your vnlearned  
frendes, to whom you made this apology,  
with the names of so manie aunciente fa-  
thers, as you rehearse, and yet like a wise  
man,

man, you note but few places, where  
 a man should finde their authorities, as  
 you alledge them, lest you should happen  
 to be discredited. Whiche must needs be  
 counted fraudulent dealing, because you  
 note some wherof no learned manne will  
 doubt, and passe over so many, which  
 seeme somewhat strange, that any such  
 things should be, to those that perhaps  
 haue read, as much of the aunciente do-  
 ctors as you. But vnto all, your tenne ar-  
 gumentes, I wil first oppose one answer  
 whiche is sufficiente, to take them all  
 auaie, namely that such things, as you  
 bringe in, to haue been vsed, of the primi-  
 tiue church, were not in the first church  
 of the Apostles, whiche is moste properly  
 called the primitive church, but in the lat-  
 ter and more corrupte age, and the fur-  
 ther from the Apostles, the farther from  
 sinceritie. Beside that of Ceremonies, not  
 manifestly impious vsed in the aunciente  
 church, after the Apostles, the church at  
 all tymes after hath power, to abrogate or  
 alter them, as they growe to bee abused,  
 or cease to be profitable, & therefore diuer-  
 sitie of Ceremonies, maketh not diuersi-  
 tie



tie of Churches.

The Papiste.

Firste in the Primitiue Church they did mixe in our lordes cuppe water with wine, and so for to doe, *est lex Euangelica, & traditio dominica*, as witnesseth S. Cypriane, Irenæus, Eusebius Emislenus whiche these our reformatours will none of.

The aunswere.

The pzimitiue church obserued in the sacramēt, that, which in drinkeing of wine, they comunonly vled, that is to put water among the wine, to allaie the strength of it, in whiche thyng, there was no harme, so long as superstition, and opinion of necessitie was awaie, but that it should bee as you saie, *lex Euangelica & traditio dominica*, the lawe of the Gospell, and the tradition of our Lorde, I suppose, you are not able to proue, by authoritie of those Doctors, whose names you recite. In deede Cypriane, verie earnestly bzgeth the law of the Gospell, & the institution of Chzist, for wine to bee vled therein, againste certaine heretikes, of his tyme, whiche contended, that it should be ministered onely with water. And so he writeth lib. 2. Epist.

c.iiij. 3.to

3. to Cacilius. *Admonitos autem nos scias, ut in Calice offerendo, dominica traditio seruetur, neq, aliud fiat à nobis, quam quod pro nobis dominus prior fecit. Vt Calix qui in comemorationem eius offertur mixtus vino offeratur. Nam cum dicat Christus, ego sum vitis vera, sanguis Christi non aqua est usq, sed vinum.* What is. Knowe thou, that wee are admonished, that in offereng the Cuppe, the tradition of our Lozde be obserued, and that none o<sup>r</sup> ther thynge be doen of vs, then that which our lozde befoze did foze vs. That the cuppe whiche is offred in remembzaunce of him be offered mingled with wine. Foze seeng that Chziste saith, I am the true Vine, not water truely, but wine is the bloude of Chziste. By this testimonie, it is manifeste, that Cypziane bzgeth wine, and not water, to be of the institution of Chziste, and the lawe of the Gospell. But I marreille how any Papiste can bee so shamelesse, to accuse vs foze takeng awaie water out of the Cuppe, whiche was no parte of Chzistes institution, when thei them selues are so bolde, to take awaie the cuppe altogether, whiche is the one halfe of the Sacramente, of Chzistes owne instituti

on, and continued in the Church 1400. yerres after Chyste, vntill the late Counsaile of Constance, whiche was but .155. yerres agoen. Thei maie robbe the people of the bloodde of Chyste, whiche Chyste appointed for theim, and we are heinous heretikes, for not vsing water in the Cup, whereof as there is no vse, so was there none institution. This is the iudgemente of those, that bee blinded with their owne pride, to espie a mote in an other mannes eye, and not to see a beame in their owne.

### The Baptiste.

Seconde in the Primitiue Church in baptizing, they vsed to dippe the partie baptized thrise in the water, and S. Basile affirmeth, that it was a tradition of the Apostles, that who so euer did not so, he shoulde be deposed therfore, whereas our reformators doe but sprinkle a little water in the foreheade of the partie baptized, it may be quickly espied that thei follow not the primitiue church.

### The answer.

Our sauour Chyst, commaundeth vs to Baptise, in the name of the Father, and of the Sonne, and of the holie Ghoste,

e. v.

whiche

whiche, whether it be by dipping the bo-  
 die into the water, or by powring water  
 upon the bodie, the mysticall signification  
 of washing, is sufficiently exprest, and  
 so longe the Baptisme is right, as for the  
 nōber of dippinges, is nothyng materiall.  
 We read in the scriptures, diuers formes  
 of washing. The Eunuche, was Baptised  
 by Philip, goyng in naked into a Riu-  
 er. And so Baptised Ihon in Iordan.  
 Other that were Baptised in their hou-  
 ses, it is moste like that water was pow-  
 red on them, as Cornelius, and them that  
 were with hym. And the keeper of the pri-  
 son, with his household. Actes. xvi. And as  
 for the Ceremonie of thise dipping, al-  
 though it was vsed of many, to signifie the  
 Trinitie, yet was it not generall, nor of  
 any necessitie. For in the sowerth Coun-  
 saile of Toledo, it was determined, that  
 all was one, whether a childe were Bap-  
 tized with three dippinges, or with one,  
 alone. And yet it was there decreed, vpon  
 a good consideration, that in Spaine thei  
 should vse but one dipping. The wordes  
 are these, in the sowerth Counsaile To-  
 lene, and the flueth Canone, *Ne ramentis  
 ritibus*

*et sic videamur consentire, qui tertio merguntur, dum eorum morem seruamus, cautum est ne in Hispania, fiat baptismus, nisi in una mersione.*  
 that is to saie. Least we should seme to agree with heretikes, whiche vse to dippe thise, while wee reteine their maner of baptisynge, it is decreed, that no Baptisme in Spaine, bee ministered but with one onely dippynge. In this decree of the Couaile, twoo thynges especially are to bee noted. Firste, that the thre dippynge was not alwaies, and in all places obserued, as a necessarie matter: and therefore your argumente is fallen to the grounde, Secondely, that it is profitable to alter, and chaunge suche Ceremoeies, as are vsed of heretikes, that wee seme not to agree with them in any thyng, in whiche it is lawfull for vs to disagree. And for this consideration, doe we refuse to dip thise, because we would not seme to agree with you, whiche are heretikes, although wee acknowledge, that of it self, it is a thyng indifferente, to dippe twice, or thise, or ones, or not at al to dip, but onely to poure on water, in signe of that spirituall ablution, whiche is represented by that Sacrament

eramente of Baptisme. Wherefoze, you  
 haue a verie quicke sight, that can espie a  
 knotte in a Rushe, and of so small a gnat,  
 to make so great an Elephante, as though  
 all Christianitie stode in thise dipping  
 of a child in Baptisme, whiche I haue pro-  
 ued not onely, not to haue been alwaies  
 obserued, but also by decree of a Counsaill  
 to haue been expzeßely forbidden. Which  
 Ceremonie, although it bee numbred e-  
 among the canons, commonly called of the  
 Apostles, yet hath be a meane iudgement  
 in antiquitie, that can not descerne theim  
 from Apostolike writynges. But because  
 you byng in the Tradition of the Apo-  
 stles, you muste nedes giue me leaue, to  
 presse you, with the same auctoritie, and  
 to shewe that you your self, obserue not  
 the Traditions of the Apostles. In the vi.  
 Canon of the Apostles, it is commaunded  
 that no Bishoppe, Priest, no: Deacon,  
 shall put awaie his wife, vnder colour of  
 religion, and thei that doe so shall be ex-  
 communicate. And in the ninthe, and tenth  
 Canons it is decreed, that whosoever is  
 presente at the Communion, and dooeth  
 not communicate, that he should bee ex-  
 communicate,



communicate. Now these Canons of the Apostles (if you will needes haue them so called) be obserued in your Popishe Clergie, and your priuate Masse, what neede I to rehearse? And yet you agree with the primitive Church in all thynges, and we haue none agreaunce there with at all.

### The Papiste.

Thirde in the Primitive church they vsed Oyle and Chrisme in the ministratiō of diuers Sacramentes, which christ hymselfe did ordaine and sainctifie the night before his passion as witnesseth S. Cyprians. And his Apostles did commend the same vnto the Church by their traditions as witnesseth saint Basile and S. Augustine, whiche these our reformatours will none of.

### The answer.

In the Primitive Church, there was not so many diuerse Sacramentes as you speake of, but onely the Sacramente of Baptisme, and of the bodie and bloode of christe, and in neither of these, was there any institution or vsage, of oyle & chrisme. And although, in the later tyme, ceremonies increased, that oyle was vsed in baptism, yet was there not so many Sacramentes,

mentes, for Augustine saith, unto Ianna-  
 rius Epif. 118. *Vnde Sacramentis numero pau-  
 cissimis, obseruatione facillimis, significatione  
 prestantissimis, societatem noui populi colligauit,  
 sicut est Baptismus Trinitatis nomine consecra-  
 tus, communicatio corporis Christi, & sangui-  
 nis ipsius, & si quid aliud in scripturis canonicis  
 commendatur.* Wherefore (saith Augustine)  
 God hath bounde the societie of his newe  
 people, with Sacramentes in number fe-  
 west, in obseruation easiest, in significatio  
 most excellent, as is baptisme consecrated  
 in the name of the Trinitie, the commu-  
 nion of the bodie and blood of Chyiste, and  
 if any thing els be commended in the Ca-  
 nonicall scriptures. The same Augustine  
 and Chrysostome also, vpon the water and  
 blood that issued out of Chyistes side, do ga-  
 ther, that the Sacramentes of the church,  
 flowed out of his side, namely Baptisme  
 and the Supper of the Lord. *Aug. Hom. in  
 Ioann. 20. Chrysostom. ad Neophytos.* Augus-  
 tine also in the thirde booke, *de doctrina  
 christiana Cap. 9.* rehearseth but these three  
 Sacramentes, speakyng of those that are  
 properly called Sacramentes, for other-  
 wise both he and other auncient writers,  
 extende

extende the name of Sacrament, to al ceremonies. And yet Gregorie accompteth washyng of feete to be a Sacramente, as Baptisme and the Supper, whiche is no sacramente with you. And as for the ceremonie of annointyng in baptisme, it is as lawfull for vs to abrogate, as for you to omitte the drinke of milke and Honie after baptisme, & other such ceremonies, which you knowe were vsed as well as oyle and Chysme. But our Sauour Chyste, the night befoze his Passion, did ordeine and sanctifie Oyle and Chysme for suche purposes: I meruaile what Cipziane dare be so bolde to affirme it, sayng the Euangelistes make no mention thereof, and here againe if you hadde noted the place of Cipziane, wee might better haue considered of his authoritie. Diuerse wrytinges are set forth in his name, whiche were neuer any of his woordes.

### The Papiste.

Fowerth, S. Basile saith, that all determinations and instructions which are preached and kepte in the Primitiue church of Chyste, we haue receiued them partely of the scriptures, and partly by the traditions of  
of

of the Apostles, whiche both hath like  
force and strength vnto godlynes. As for  
example, the instructions which thei haue  
that trust in the name of Iesus Christe, to  
signe them selues with the signe of Christes  
crosse, to praie towardes the Easte, to vse  
wordes of inuocation at the shewing of the  
Breade and the Cuppe in the holy Euchar  
riste; to blesse the water of the Fonte, the  
Oyle of the holy vnction, and that he also  
which is baptized, should be thrise dipped  
in the water, and suche other like thinges  
whiche are taught and obserued in the Sa  
cramente of Baptisme, as to renounce the  
Deuill and his angels, false, spite, and the  
exorcisme there made to the expulsion of  
the deuill. All these thinges, and other like  
whiche are taught and obserued in christes  
churche, we haue them saith saint Basile  
ether of the scriptures, or els by the traditi  
on of the Apostles, whiche are of like force  
and strength vnto pietie and godlynes, when  
as the reformatours of this English church  
do esteeme and iudge al the premises for im  
pietie, and vndgodlines.

The answer.

In this your sowerth argumente, if it  
maie

maie bee called an argumente, you huddle  
 by a number of Ceremonies, together, all  
 whiche out of Basile, you would proue to  
 bee Traditions of the Apostles. In deede  
 Basile in the. xxvj. Chapter of his booke  
*De spiritu sancto*, is drine to this shifte, that  
 either he must acknowledge many suche  
 vnfructfull Ceremonies, as in his tyme  
 were crepte into the church, to be vnpro-  
 fitable, or els to flie to the tradition of vn-  
 written verities. The same in effecte tea-  
 reth Augustine, and yet neither of bothe,  
 was so ignoraunte, but that at suche time  
 as thei did thoroughly consider, either the  
 dignitie of the holie scriptures, or the na-  
 tures of suche humaine Traditions, thei  
 iudged otherwise of the whole matter.  
 For Basile in his moralles *Diffinit. xxvi.*  
 saith. *ὅτι δεῖ παν ῥημα &c.* that it beho-  
 ueth euery wooꝝde, and deede, to bee au-  
 thorised by the testimonie of the scripture  
 inspired of God, bothe for the certaine per-  
 swasion of the good, and the confusion of  
 the euill. And in the *3. diffinit. ei γὰρ παν ὁ  
 βωμ ἐν πίστει &c.* If all that is not of faith,  
 is synne, as the Apostle saith, and faith  
 is of hearyng, and hearyng by the wooꝝde

of God, what so ever is beside the diuine scripture, beyng not of faithe, is synne. Upon whiche conclusion, a manne maie inferre, that all suche Traditions, as Basile befoze defended, beyng beside the scriptures, ar sinne. The same Basile in his briel diffinitions to this question, whether it be profitable for theim, that come newlie to the faithe, immediately to bee instructed out of the scriptures? Maketh this answer. *Το γαρ προς την χειραν. &c.* It is bothe conueniente, and necessarie, that euery manne say his necessarie vse, shoulde learne out of the diuine scriptures, bothe that he maie bee certainly perswaded in his Religion, and also, that he bee not befoze accustomed to humaine Traditions. Let this therfoze suffice for saint Basile to answer hymself.

Sainte Augustine also in his 118. Epistle, where he speaketh moste fauourably for Traditions, hath these woozdes. *Sed hoc nimis doleo, quod multa quae in diuinis libris saluberrimè praecepta sunt, minus curantur. Et tam multis praesumptionibus, sic plena sint omnia, ut grauius corripiatur, qui per octauas suas terram nudo pede tetigeris, quam qui mē-*



*sem violentia se pelire est.* But this (saith Augustine) dooeth greue me to muche, that many thinges, whiche in Gods boke, are mooste wholsomly commaunded, are lesse regarded, and all thynges are so full of presumptions, that he is moze sharpe-ly reproued, whiche hath touched the yearth with his bare foote, in tyme of his blas, then he that hath buried his mynde with dzonkennes.

And in the same place he saith, of Traditions: *Quamuis enim neq; hoc inueniri possit, quomodo contra fidem sint: ipsam tamen religionem, quam paucissimis, & manifestissimis celebrationum Sacramentis, misericordia dei esse liberam voluit, feruilibus oneribus premunt, ut tolerabilior sit conditio Iudaorum qui etiam si tempus libertatis non agnouerint, legalibus tamen sarcinis, non humanis presumptionibus subiunguntur.* that is to saie. For although this can not bee founde, how thei are contrary to the faith, yet thei oppresse with slauiſhe burdeins, the religion it self, to whiche the mercie of God, would haue to bee free, with mooste fewe, and manifeste Sacramentes of celebrations: So that the state of the Jewes, is moze tollerable then  
 f.g. ours:

ours: for although they haue not acknowledged the tyme of libertie, yet they are subiecte to burthens laied on them by the lawe, not to humaine p̄sumptions.

By this you see Augustines right iudgemente, of suche vnprofitable Ceremonies, and Traditions. Whiche although the Basile, and he cōiecture, and gesse to haue been receiued of the Apostles, because they knewe none other originall of them, yet it dooeth not followe, that they were deliuered by the Apostles in deede. For many of them (if your owne authours dooe not lye) were instituted by diuers Popes of Rome, long after the age of the Apostles. And some it is plaine, were inuented by heretikes. For the firste that we read of, in any auncient, and authenticall wyter, that hadde in reuerence the signe of the Crosse, were the Valentiniane heretikes as witnesseth *Irenaeus, libri primi. Cap. 1.* whiche they called *Oron crucem confirmati- nam*, the strengthenyng Crosse. And abused the testimonies of saint Paule, as you Papistes doe, where he saith *verbum crucis. &c.* The woordes, of preachyng of the crosse, & *mihi non erubet gloriari. &c.* God

forbidde

forbidde that I should reioyce, but in the Crosse of Chziste. But afterwarde true Christians vsed that signe, to testifie vnto Heathen menne, that thei were Chzistians, and were not ashamed of the ignominious death of Chzist, whiche the Gentiles did dispightfully caste in their teeth, and at length it grewe to a meare superstition, and laste of all, to moste horrible Idolatrie, when the Image of the Crosse was woꝝshipped, sensed, and pꝛaied vnto.

Pꝛaier towarde the East, was vsed of the Chzistians, in the aunciente Church, to testifie, that thei differed from the Iewes, who pꝛaied towarde the West, leaſt thei should seem to woꝝshippe the Sunne risynge, as the Gentiles did. And although woꝝdes of inuocation were vsed, at the thewinge of the bread, and the Cuppe, yet was there no inuocation, of the Sacramentall breade and Cuppe, but of God.

Of the other Ceremonies, of anointynge, and thꝛise dipping, hath been spoken before. That the Apostles vsed no suche blessing of the water of Baptisme, as you doe, it is manifeste, when thei Baptised in euery Riuer, and Brooke that thei came  
f.ij. to,

to. In dede thei did cōsecrate the wafer for  
that time, when they vled it to serue for  
holy vse, but did putte no holines into  
which should remain after that baptism  
was ministred with it, as you doe. As for  
the stipulatiō of renouncyng the deuill. &c.  
is in dede & doctrine of the Apostles. Heb.  
v. (whiche we retain) although you saie in  
the ende, we do not. As for salte, spittle, &  
cōiuration, or exorcisme, thei ar altogether  
superfluous, at this tyme. Of exorcisme,  
there was some vse in the auncient chur-  
che, but of salte, & spittle, which neuer are  
not mentioned in that place of Basile. As  
there were many possessed with Devils,  
so there was some, that that had this po-  
wer of the holie ghost, to caste out Devils  
whiche were called exorcistes, as witnes-  
seth S. Cypriane in his fowerth booke, and  
Epis. viij. ad Magnū. *Quod hodie etiā geritur  
ut per exorcistas, voce humana, & potestate di-  
uina, flagelletur et uratur, et torqueatur diabo-  
lus. Et cū exire, et hoēs dei dimittere saepe dicat,  
& in eo tamē quod dixerit fallat, & id quod per  
Pharaonē prius gestū est eodem, mendacio ob-  
stinationis, et fraudis exerceat. Cū tamen ad aquā  
salutarē, atq; ad baptismi sanctificationē veni-*  
tur,

*tur, scire debemus & fidere, quia illic diabolus*  
*opprimitur, & homo dicatur diuina indulgentia*  
*liberatur, that is: Which thing also, is dooen*  
 at this day, that by the exorcistes, thzough  
 the voice of a man, and the power of God,  
 the deuil is scourged, burned, and tormen-  
 ted. And although he saith oftē times, that  
 he goeth out, & letteth go the men of God,  
 and yet in so sayng deceiueth, & practiseth  
 the same thing, that was dooen befoze by  
 Pharao, with the same lye of obstinacie, &  
 deceit: yet whē we come to the whollson  
 water, and sanctification of Baptisme, we  
 muste knowe, and beleue, that there, the  
 Deuill is oppressed, and the man, whiche  
 is there dedicated, is by the mercie of god  
 deliuered. This one testimonie emong a  
 number is sufficient, to declare bothe, that  
 there was in the Church, menne indued  
 with the giste of castyng out Deuilles,  
 whiche visibly, and sensibly did possesse  
 menne: and that Exorcisme at Baptisme,  
 was vsed fo: none other ende, but to deli-  
 uer suche as were possessed, and could not  
 be deliuered by the Exorcistes, befoze thei  
 were baptised, not y enery persone which  
 was Baptised hadde neede of exorcisme,  
 f.iiij. but

but onely suche as were bered with vn-  
cleane spirites. And seying that giste of ca-  
styng out Deuilles, doeth no more conti-  
newe in the Church, and thei that are to  
be Baptised, are not possessed with De-  
uilles, it were not onely vngodlines, but  
also mere madnesse, for such to take vpon  
them that power, whiche haue it not, or if  
thei had it, to exercise it, where there is  
noneede of it.

**The Baptiste.**  
In fiste in the Primitive church thei buil-  
ded churches, erected therein alters, and of-  
ffered sacrifice thereon, which was a suer to-  
ken and argument of the faith of Christ,  
receiued like as Chrysostome writeth of  
Englande, how that they had receiued the  
faith of Christe, because they had builded  
churches, and erected Aultars in the same,  
S. Beade witnesseth, that saint Augustine  
at the bringyng in of Christes faith into  
Englande, did set vppe Aultars, wherupon  
the people did make their oblations, and  
the preste did celebrate Masse, which these  
our reformatours doe denie and destroye,  
as greate blasphemie vnto God.

**The answer.**



For buildyng of Churches in any sumptuous maner, the p̄mitiue church was not careful, but vntil Constantines time, continued in such places as thei could get, sometimes & most commonly in caues vnder the yerth, when thei were persecuted and durste not assemble in open places. And we at this time, if we had not conueniēt places for the holie assemblies would and wher suche conuenient howses lacke doe builde, Churches and Oratories. But not in the honour of Sainctes and Angels as you doe, whiche thing the p̄mitiue and auncient Church, did not, but indged it to be meare Idolatry, sacriledge, and blasphemie. As Basile in his 141. Epistle p̄oueth the holy ghoſte to be God, because he hath a temple, so doeth Didymus in his treatise *de spiritu sancto*, because no creature but God onely, can haue a temple. S. Augustine *de vera religione*, Cap. 35, saileth, concerning sainctes. *Quare honoramus eos charitate, non seruitute, nec eis Tempia cōstruimus.* &c. Wherfoze we honoꝝ theim with loue and not with seruise, neither doe we build churches vnto theim, for thei will not be so honoured of vs. Likewise in  
f. v. the

the 3. booke. 27. cap. *de ciuitate dei*, he saith,  
 that christians bulde no temples to Pa-  
 tyres, and in verie many other places, he  
 wryteth to the same effecte. And as for Al-  
 ters and Sacrifices, the p̄mitiue church  
 v̄seru none, moze then wee. The auncient  
 church in deede, nameth Altars and sa-  
 crificing, but they meened nothyng lesse,  
 then suche Altars and sacrifices, as the  
 Papistes vse. For the fashione of their al-  
 ter, whiche was the Communion Table,  
 & so called of them also, is to be seen in the  
 Panegyricall oratio made before Paulinus  
 Bishop of Tyrus, wher also the fashione of  
 their Temples is described. *Ensch. lib. 10.*  
*Cap. 14.* There was but one Altar in all  
 the Church, whiche stode not againste  
 the furthest wall, at the East ende of the  
 Church, as your Altars, but in the mid-  
 dle of the Church, and was compassed  
 rounde aboute with Grates or Lattices  
 of woodde, which were called *Cancelli*, the  
 Chauncel, with in whiche place so inclo-  
 sed, the Communion was ministred, and  
 at the time of the ministracion, the Spi-  
 riters and Deacones, stode rounde aboute  
 the Altar, whiche is a manifest p̄oofe,  
 that

that it was not an Altar against a wall,  
like youres, but a Table standyng in the  
middest as ours is. Laste of all, what they  
vnderstode by the name of sacrifice, I will  
discloase by one Testimonie of Chryso-  
stome, whiche shalbe in steade of a greate  
number. For this he writeth vpon the .x.  
chapiter to the Hebzeues. *Hom. 17.* Spea-  
king of the sacrifice, whiche the Church  
doth offer. *Hoc autem quod facimus in come-  
morationē quidem sit eius quod factum est. Hoc  
enim facite inquit in meam commemorationem.*  
*Non aliud sacrificium sicut Pontifex, sed ip-  
sum semper facimus, magis autem recordationē  
sacrificij eperamus.* This Sacrifice (saith  
he) that we doe, is done in remembrance  
of that whiche was doone. For he saied,  
doe this in remembrance of me, we doe  
not offer an other Sacrifice, as the high  
Prieste, but wee offer the selfe same al-  
waies, or rather we exercise the remem-  
brance of that sacrifice. By this testimony  
of Chrysostome, it is euident, that the olde  
writers, when they spake of Sacrifice, did  
not meane the Popishe sacrifice of the  
Passe, but onely the remembrance of the  
sacrifice of Chyriste, which is the ministra-  
tion

tion of the Communion. The Testimonie of Bede, concerning Augustine the Monke, that came into Englande, which you alleged, is neither aunciente, beyng aboue five hundred yeres after Chyriste, neither yet of auctoritie to bee followed, the same Augustine beyng a superstitious pride, cruell, and vnlearned Monke. For his superstition, Bede testifieth, his pride and crueltie is set forth in our Englishe histories, his ignorance, in doubttes and questions, whiche he propoundeth to Gregorie B. of Rome.

The Papiste.

Sixt in the Primitiue church both men and women, made solemne vowes to the abdication of all proprietie in worldlie goodes and possessions, and also of perpetuall chastitie, as it maie appeare. Actes. 5. Math. 19. and. 1. Corinth. 7. 1. Tim. 5. Example wherof, was in the time of the Apostles in Iphigenia a professed virgine, who Hirtacus Kyng of Ethiopia woulde nedes haue take to his wife, but the Apostle S. Mathew vouched to him, that he coulde not so doe for that she had vowed her virginie to God, VVherupon Hirtacus put the Apo-  
stle

the saint Mathewe to death, as witnesseth Abdias and others, The Canons of the Apostles doth prohibite the mariage of priestes. The counsell holden at Chalcedon and all the auncient fathers, Dionysius, Areopagita, S. Basile, S. Ambrose, S. Augustine, S. Chrysostome, Epiphanius, and diuers others. This notwithstanding our reformators dooe defende suche mariages to bee lawfull and good, hauing no regarde of anie vowe or profession made to the contrarie.

### The aunswere.

In the Actes are mentioned those, that were contente to giue their gooddes in common, but no vowe spoken of, that thei might neuer haue any proprietie of gooddes. Our sauour Christe also speaketh of some, that had made theim self chaste, for the kyngdome of heauen, hauing the gift of continencie, but noe vowe, that thei were bounde vnto. Sainte Paule to the i. Corinthians. by chapter, commendeth Virginitie, in suche as haue the gifte, but he bindeth none with any vowes, for if a Virgine marrie, he saith she dooeth not synne. But in the firste of Timothe. v. he treateth of widowes, whiche as thei were

were nourished by the Church, so thei  
 did minister vnto the Church, and these  
 made no vow to God, but a promise to  
 the church, that thei would continue vn-  
 married, that thei might attende to their  
 charge, beeyng free from housebandes,  
 whiche sainte Paule would not haue to  
 bee chosen vnder firtie yeres of age, when  
 carnall luste is paste. What is this to  
 yonge girles, that are professed Monnes,  
 at fiftene, or firtene yeres of age, before  
 thei knowe, whether thei are able to liue  
 chaste, without any housebande, or no? As  
 for your fable of Iphigenia, and Virtace  
 out of your newe founde olde doctour Ab-  
 dias, we giue small credite vnto it: the be-  
 rie names dooe sufficiently bewaile, the  
 forgerie, whiche sounde nothyng like to  
 the *Ethiopian* language. The Canons  
 commonly called of the Apostles, doe exco-  
 municate, a bishop, or a cleрке, that doth  
 putte a waie his wife vnder colour of Re-  
 ligion, as I haue shewed before. The con-  
 saile of Chalcedon Canon, xij. forbiddeth  
 Clerkes to marrie wiues of a contrary  
 Religion, as Iewes, or Paganes. But not  
 simple forbiddeth thei, muche lesse would  
 allowe



allowe theim, to putte awaie their labours  
full wines. But when you proceade fur-  
ther, and saie, that all the aunciente fa-  
thers, dooe prohibite Priestes marriage,  
you are to generall: For I can bring you  
some pꝛoues to the contrary. In deede the  
moſte of the later ſozte of aunciente wri-  
ters, are verie muche addicte to the pꝛaiſe  
of ſole life, yet was not marriage cleane  
taken awaie from pꝛieſtes, ſoz more then  
a thouſande yerres after Chꝛiſte. You re-  
hearse certaine aunciente wꝛiters, and e-  
mong them Dionysius Areopagita, of whō  
I muſt admoniſhe the vnlearned reader,  
that he is not that Dionysius whō ſaincte  
Paule at Athenes conuerted, but one of  
much later tyme. For the reſte of the  
Doctours, if you had alledged their ſaiyn-  
ges, as you dooe their names, I ſhould  
haue ſaid ſome thyng vnto theim. But  
that all aunciente fathers as you ſaie, doe  
not ſozbidde marriage of Pꝛieſtes, and  
ſuche as haue vowed virginie, you maie  
knowe by theſe examples.

Fiꝛſt, Tertullian was a married man,  
and wꝛiteth a booke to his wiſe. Epipha-  
nius rehearſeth many heretikes, whiche  
ſozbadde

for hadde marriage. Also of such as had  
 vowed virginitie, and could not keepe  
 their vowe, he writeth Contra Apostolicum  
 libr. 2. Tom. 1. hares. 61. *Melius est itaq, unum  
 peccatum habere, & non plura. Melius est la-  
 psus a cursu, palam sibi uxorem sumere secun-  
 dam legem & a virginitate multo tempore pen-  
 nitentia agere, & sic rursus ad ecclesiam indu-  
 ci, velut qui mala operatus sit, velut lapsus &  
 fractus, & obligatione opus habentem, & ma-  
 gno die oculis iaculis sanciri ab improbitate  
 qua a diabolo ei inferuntur. Sic nonis ecclesia pre-  
 dicare, hec sunt sanationis medicamenta.* It is  
 better therfore, to haue one sinne and not  
 manie. It is better for hym, that is fallen  
 from his course, openly to take hym a wife,  
 accordyng to the lawe, and to repent a  
 long tyme, for his virginitie; and so againe  
 to be brought into the church, as one that  
 hath doone euill, as one that is fallen and  
 bruised, and hath neede to bee bounde by,  
 and not to be daily wounded with pynful  
 Wartes, throughe the improbitie which is  
 wrought to hym by the Deuill. So the  
 Church knoweth to preache, these are  
 the medicines of healyng. You see here  
 that Epiphanius, woulde haue such as  
 could

would not keepe their boide of virginitie,  
rather to marie, then to burne, accord-  
ing to the doctrine of saint Paule.

Chrysostome, whose name also you re-  
porte in his second Homelle, upon the first  
Chapter of the Epistle to Titus, hath  
these wordes. *Obstruere prorsus intendis  
hæreticorum ora, qui nuptias damnant, osten-  
dens eârem culpa carere, imo ita esse pretiosam,  
ut cum ipsa etiam possit quispiam ad sanctum  
Episcopatus solium enahi.* What is to saie. He  
purposeth utterly to stop the mouthes of  
heretikes, which condemne marriage, shew-  
ing how that thing is without faulte,  
yea to be so pretious a thing, that with it  
any man maie be aduanced to the holy see  
of a Bishopricke. Chrysostome therfore is  
not so whole on your side, as you make  
him, no more is any of the auncient fa-  
thers, though it please you to abuse their  
names for a shewe. But who amongst all  
the olde writers, was either a greater ad-  
mirer of virginitie: or a more defacer of  
matrimonie, then Jerome was: and yet  
he writeth thus of virgines, that haue vo-  
wed continence, *ad Demetriadem! Sanctum  
virginum propositum, & celestis angelorumq;*

g.i.

familia

An answer to a

*familia gloriam, quorundam non bene se agens  
nomen infamas. Quibus aperte dicendum  
est, ut aut nubant si se non possunt continere, aut  
continent si nolunt nubere.* What is, the ill  
name of some, that beane not theim sel-  
ues we dooeth flander the holy purpose  
of virgines, and the glorie of the heavenly  
family of aungelles, to whom it is openly  
to be spoken, that either thei doe marie, if  
thei can not containe, or els that thei must  
containe, if thei will not marrie. By the  
witnesles it is apparant, that all auncient  
fathers, be not of your iudgement, if we  
shall beleue their owne writings; rather  
then your satynges. And concerning them,  
that haue vowed continence, if they haue  
any conscience of their vow, and are able  
to performe it, none of vs exhorteth them  
to breake it. But suche as are not able to  
performe honestly, that whiche thei haue  
vowed rashely, we teach accordyng to the  
doctrine of saint Paule, that it is better  
for them repentynge of their rashe vow  
to marie, then to burne in concupiscence,  
then to committe fornication, and vncle-  
nes. And this we doe not without the con-  
sent of olde writers, as partly I haue shew-

wed,

bed, and moze coulde shewe if neede required.

### The Papiste.

Seuenth in the primitive church Images of Christe, his Crosse and of his saintes, were vsed, as in Cæsarea was the Image of Christ sette vppe, by the woman which Christe cured of the fluxe of blood, as witnesseth Eusebius and Basilus magnus, and the generall Councell holden at Nice, of three hundred and tenne Bishoppes, doeth constantly affirme and vouches, that the Image of Christe and of his Saintes in the church, were of the tradition of the Apostles. And sainte Gregorie Nyssen doeth write howe he beholde the Image of Christes passion, and that oftentimes not without teares and weeping. Chrysostome saith, that whoso dooth any injurie or valiny to the Image of Cæsar, he doth committe the same against Cæsar hymselfe. S. Beade writeth, how saint Aug. entered into this Realme with a Crosse of Silver, and an Image of Christe painted in a table in procession wise, singyng the Letanie, to whiche notwithstanding, what violence, and dishonour hath been doen by our religion.

g.ij.

forma-

formatours herein this Realme, to the  
image of our saviour Christ and of his  
Aes it is not vnknewen.

The Answer.

It is a proper Primitive Church  
whiche you alledge of the seconde Coun-  
saile of Nice, whiche was senen hundred  
eightie and one yerres after Christe, hol-  
den by a multitude of Idolatrous, flatter-  
ryng, and vnclearned Prelates, whiche to  
feede the humors of that wicked Empresse  
Irene, were gathered together, not in the  
name of Christ, but against Christ, to  
expreesse commatundemente; they did  
pugne. And with suche leade, and vnsen-  
sible reasons, and wrestynges of the scrip-  
tures, that if a manne of purpose, to  
mocke the Idolaters, would inuente ar-  
gumentes to laugh at, hee coulde not de-  
uise more ridiculous matters. God made  
manne after his owne Image, ergo we  
must make Images, God is mercifull  
in his saintes, ergo we must make Im-  
ges. (Theodosius of Amoye reasoneth  
whatsoever is written, is written so: our  
learnynge, ergo we must haue Images to  
teache vs.) So manne lighteth a candell,



and putteth it vnder a Bushell, ergo Images must bee sette on the Alters, with a hundred such substantiall proofes. And to make the matter mooste manifeste, Theodorus bishop of Pyre, proueth that Images must be worshipped by his Arche-deacons dreames, and so dooeth other, by dreames and miracles, and at laste, The- rasmus Archebischoppe of Constantinople, with the whole Synode concludeth, that Angelles haue bodies, and mennes soyles also be bodily, and therefore they maie be painted. Againste this Idolatrous, vn-learned, and blasphemous Counsaile, Ca- rolus Magnus wrote a booke, whiche is extante, in whiche he confuteth the grosse heresie, of adoration of Images.

As for the primitive church of Christ, regarding the seconde commaundment of God, did make no hinde of Images, to be had in any vse of religion, but utterly forbade them. As for the Image of Christ, whereof Eusebius speaketh, if it were true, was onely a monumente of the his- tories, sette vp in the streate, in remem- brance of the miracle, not in the church to be had in veneration, or worshipped,  
g. iij. Neither

Neither was there any Image receiued into the Church, for three hundred years after Christ. The Epistle of Epiphanius, translated by sainte Hierome, is a notable testimony.

*Cam venissem ad villam que dicitur Anabatha, vidissem, ibi praeferentem lucernam. etc.*  
 When I came to a village, whiche is called Anabatha, and there as I passed by, a candell burning, and inquiring what place it was, and understanding that it was a Church, I entered in, to praye, and founde there a baile, or linnen clothe, hanging at the doore of the said church, stained, and painted, and having an Image as it were of Christ, or of some sainte. For I dooe not well remember, whose Image it was. Therefore when I sawe, this thing, that the Image of a man was hanged up, in the Church, contrary to the authoritie of the Scriptures, I sende it in pieces, and gave counsaile to the keepers of that place, rather to waape it about some payre beele that was deade, to burie hym with all. Contrariwise, they murmured, and said. If he would needs sende it, it were reason, he should give us  
 an

an other baile for it, and so chaunge it.  
Whiche thing when I heard, I promised,  
that I would giue them one, and sende it  
tho:lie. Where passed not long tyme, but  
that I sought to sende them a verie good  
baile for it. For I thought that one  
shoulde haue been sente me out of Cy-  
pres. And now I haue sente suche a one,  
as I could gette. And I praye you to com-  
maunde the Elders of that place, to re-  
taine that Baile of this bearer, whiche  
is sente by vs. And to giue them charge,  
that hereafter in the Church of Christe,  
suche bailles be not hanged vp, whiche are  
contrary to our Religion. This writeth  
Epiphanius to Ihon bisshoppe of Hierusa-  
lem, by whiche it is euidente, what was  
thought of Images, at that tyme, when a  
painted baile, might not be hanged be-  
fore a Church doore, to keepe out the  
winde, or for some suche purpose, and not  
in any respect of religion, or worshipping.  
The same Epiphanius, among the here-  
ses of Carpocrates rehearseth, that he  
made priuile the Image of Iesu, & Paule  
Pomer, and Pythagoras, and worshipped  
them. Also he inuiceth sharply against  
the

g. iij. the

the Antidicomarians, and Collyridians, for  
 using, and worshipping the Image of  
 Marie the Virgine. As for your testimo-  
 nies, out of Gregorie, Basilene, and Chry-  
 sostome, serue nothing to the purpose, for  
 Gregorie speaketh not of the historie of  
 Christs passion, as you vntruly report,  
 but of the oblation of Isaac, by his father  
 Abraham. *Conc. Nicen. 2. actions. iij.* But  
 this picture was in some priuate place,  
 not in the Church, and place of worship-  
 ping.

And Chrysostome in his saying, con-  
 cludeth not, that therefore we must haue  
 Images of GOD, and of Christs in the  
 Church, but he that doeth iniurie to any  
 manne, that is made after the Image of  
 god, or disobeiseth a Magistrate, which re-  
 presenteth the person of God. &c. He doth  
 iniurie to God. For he that maketh any  
 Image of God, doeth God greates iniurie,  
 transformatyng the glorie of the inuisible  
 GOD, into the shape of any corruptible  
 creature. Rom. i. But what Chrysostome  
 and diuers other godlie fathers, thought  
 of the vse of Images in the church, is ex-  
 pressed in the counsaile of Cybebus, which  
 condemn

condemned Images before the Counsaile  
of Nice, whiche restored them. And the  
Counsaile *Elibertinam*, folwer hundzeth  
yeres before that, vnder Constantine the  
greate, made this decree. *Capit. xxxvi. Pla-*  
*cuit picturas in ecclesia esse non debere, ne quod*  
*colitur aut adoratur, in parietibus depinga-*  
*tur.* That is. It is thought good, that pictu-  
res ought not to be in the Church, leasse  
that thing, whiche is worshipped, and ho-  
noured, should be painted on the walles.  
To conclude, that whiche you alledge out  
of *Weda*, concerning *San Augustine* the  
Ponke, I will aunswere by the authori-  
tie of saint *Augustine* the Bishoppe: who  
in his booke *De consensu Euāgelistarum libr. i.*  
*Capit. 10.* Speakyng of certayne Heathen  
aduersaries, whiche nombred *Paule* as  
among the twelue Apostles, that were  
with *Christe*, while he liued, writeth in  
these woordes. *Credo quod pluribus locis se-*  
*mulus cum illo pictos viderunt, quia merita*  
*Petris, & Pauli etiam propter eundem passionis*  
*diem celebrant, & sollemniter Roma commendari*  
*Sic omnino errare meruerunt, qui Christum, &*  
*Apostolos sine, non in sanctis codicibus, sed in pi-*  
*ctis parietibus quaesierunt.* I beleue that in  
many

many places thei sawe theim painted together with hym, because the Citie of Rome, commendeth the worthinesse of Peter, and Paule, moze notably, and solemnelly, because of the same daie of their suffering. So altogether thei were worthy to be deceived, whiche sought Christ and his Apostles, not in the holie scriptures, but in painted wallles. And so all that that followed your Augustines superstitions, were justely blinded, and deceived, because thei sought not Christ in the scriptures, but in painted Tables, whiche is the punishment due for Idolatrie, as saint Paule testifieth. Roma. 1.

The Papiste.

Eight in the primative church the manner of fastyng was merueilous streight, in so much that Faustus Manicheus. 1300. yeres agoe, did taxe the christiane men, that they should in tyme of Lente, absteyne from all meate, that is spoken of by the Apostle, S. Paule in the first to Timothy the fowerth Chapiter. And did blaspheme the doying and teachyng of Christes church to be *Erinam demoniorum*. But Ierome vpon the same place doth make answer, like as saint Augustine



Augustine in many places, that the church in their fasting to abstaine from meate, not therby to condemne any kynde of meate, as *Manicheus* did, but for penance, and to subdue the carnall concupiscens, and suche other like good purposes. And farther for the streight fasting in the primitive Church. S. Iheronime writeth *ad Nepotianum*, *Epiphanius in Anchorato*, whiche is nowe thought of these reformatours to be superfluous and folishe, and therefore they mind not to reduce and bring vs to the order of the primitive church.

#### The aunswere.

Concernyng Fastyng, I haue spoken sufficiently, in aunswere of your tenth argumente, out of the scriptures, where you make mention of fastyng also, *Euseb. lib. v. Cap. xxiij.* Testifieth that *Montanus* the heretike, was the firste that prescribed lawes of fastyng, whom you followe altogether. And especially the heretikes call *Archontici*, of whom *Epiphanius* writeth *lib. i. Tom. ij. Hec. 40.* whiche pretended fastyng, but obserued none in deede, and the *Manicheus* of whom S. Augustine testifieth, that vnder colour of abstinence,

hence, they refrained from eating of any  
living thing, and from drinking wine,  
yet did they glutton, and pamper them sel-  
ues with delicate fruits, and spices, with  
drinke made of the iuice of Dates, &c. such  
was your Popes faste: on Fridayes at  
Dinner, to eat no flesh, but as much  
fish, as the beallie would holde, with good  
store of wine, at night to eat no living  
creatures, but Figges, Reasons, Almon-  
des, Wardens, and Quinces baked, Suci-  
hetts, and Parmelade, and other fruites  
conserued with good wine, or Hypocras to  
helpe digestion. This was a straight kind  
of faste, yet this was Catholike enough,  
so long as greates Prelates vled it.

**The Papiste.**

Ninth in the primitive church, they v-  
sed praier for the soules departed, whiche  
was the tradition of the Apostles, as wit-  
nesseth Dyonysius Arcopagita *de celesti  
Hierarchia. Cap. 7.* Epiphanius Chrysostom  
*in. 1. ad Cor. Hom. 41. & in Math. 33. & Hic-  
89. ad populum Antiochenum*, whiche thinge  
is proued also by the Scriptures, affirmed  
of all auncient writers, and hath alwaies  
been continued in Christes Church, and

now

now denied and taken awaie by othere re-  
formatours, and therefore they minde not to  
reduce vs to the primitive churches

The answer.

I must needs confesse, that prayer for  
the deade, is one of the oldeſt heresies;  
that the Papistes doe maintaine, and yet  
hath it no authoritie of Gods worde, nor  
of the primitive Church, for two hun-  
dredth yeres after Christe. What else in  
deede, to make mention of them, at the  
celebration of the Communion, and to  
give God thanks for them, whiche some  
tyme is called a Sacrifice offered for the,  
as of Cypriane. *Lib. iiii. Epist. 6.* Speaking  
of Martyres, of whom none doubteth, but  
thei were in heauen, and needed no prayers  
to bee made for them. *Sacrificia pro eis sem-  
per ut meministis offerimus; quoties martyrum  
passiones & dies diuinerſaria commemoratione  
celebramus.* What is: Wee offer Sacrifice  
for them alwaies, as you remember, so  
often as we celebrate the passion, or da-  
yes of the Martyres, by verely commemo-  
ration. But this vnproper kinde of  
speaking, and bolde attempts, without  
scripture to name the deade in the Com-  
munion,

*Ans. to the  
Popishe  
apologies*

*Handwritten initials or signature at the bottom of the page.*

munion, did by eade in the posteritie, many  
errours, as praiser for the deade, the Sa-  
crifice of the Masse for the deade, Purga-  
tozie, and suche other. But in this ninth  
argumente, you bewraie your fraudulent  
dealing in the other, for here you note the  
places of the doctors, whiche you knowe  
no manne will denie, and in other places,  
where you affirme, that none of vs will  
graunte, you alledge their names onely,  
without quotyng the places.

The Papiste.

Tenth in the Primitive church christen  
men were taught, to arme them selues with  
the signe of the Crosse, whiche consignatio  
of the Crosse was vsed in the administrati-  
on of the Sacramentes, and that of neces-  
sitie, as saint Augustine saith: wordes al-  
so of inuocation before the consecration of  
the Sacrament of the Aulter, were vsed in  
the primitive church, like as the sanctifi-  
yng of the Fonte, the blessing also of the  
Chrisme and Oyle, to annointe the partie  
baptized, all which thinges were of the tra-  
ditions of the Apostles, as witneseth Basi-  
li. saint Cyprian, saint Augustine, Da-  
mas, and many other, whiche thinges bee-  
yng

ying now vtterly abolished by the newe reformatours, they purpose not to bring vs to the order of the Primitiue church. Seeing therefore it can not bee denied by so many testimonies gathered out of the diuine Scriptures, and holy fathers, that they agree not with the primitiue church of christe, but doe dissent and are cleane gone from it, in so many diuerse poyntes as I haue expressed. Therefore, this their reformation to reduce vs to the primitiue church, is onely pretended of their partes and shall neuer be proued.

### The answer.

You leape to, and fro, backwarde, and forwarde, moze like to one that daunseth, then that disputeth. Haue wee not heard enough before, of crosseing, and blessing, of Aile, and Chrisme? But thei must now be repeated againe, whiche if thei were graunted to you, and vsed of vs, as thei were in tyme of those doctours, whose names you recite, what had you gained ther by? It is your blasphemous doctrine, that we doe moste abboze, and your Ceremonies, we hate the moze, for your doctrines sake. You should therefore stande to the  
defence

defence of your doctrine, and not fight so  
eagerly for your Ceremonies, if you would  
use good policie. Nowe for these obserua-  
tions, I haue answered before sufficien-  
tly, by whiche, as by the reste of myne an-  
swers, I truste it shall appeere, to euery  
manne of indifferente iudgements, that  
notwithstanding, all your twentie ar-  
gumentes of bothe sortes, our Church  
hath suche conformitie, and agreements  
with the primitive Church of Christe,  
that she maie bee truly compted a mem-  
ber of the same, and partaker in the com-  
munion of all the saintes of God.

**The Baptisme.**

Of what force, strength, and estimatio  
those thinges are of, whiche haue been used  
in christes catholike church, it shall appea-  
re by these testimonies of saint Augustine  
followyng.

**The answer.**

Before you had spoken of the force of  
those matters, you should haue bene well  
to haue considered the force of your argu-  
mentes, whiche, howe stronge so euer  
those thinges bee, are so weakie so proue  
that, whiche you propounde, name-  
ly



So that our Church hath none agreaunce at all, with the Primitive Church of Christe. But sayng you will needes sette forth the dignitie of these matters, wee will senerally consider, all these folwer argumentes.

### The Papiste.

Firste saint Augustine writyng againste the Donatistes, saith, looke what thinges the vniuersall church of christe obserue, and hath at all tymes obserued, if the same bee not ordeined by any generall counsell, the it ought most firmly to be beleued, that it came to vs onely by the auctoritie, and tradition of the Apostles.

### The aunswere.

Although I knowe what to thinke of vnwritten Traditions, yet if you bee able to proue, that al these thinges wherof you speake, the vniuersall Church of Christ, doeth, and hath alwaies obserued, I will yelde to you, that thei are the Tradition of the Apostles, accorpyng to your testimonie, whiche if you canne not doe, (as I am well assured, you will neuer bee able to dobe it) by your owne reason, and authoritie, we neede not holde them for

b. j. Traditi

An answer to a

**T**raditions of the Apostles, nor yet decrees of generall Counsailes.

**The Papiste.**

Second saint Augustine in hys Epistle *ad Casilannm*, saith, how in all these thinges, whereof the Scriptures hath made no certeine determination, the maner of the people of god, or decrees of our elders, must be taken and holden as a lawe to gouerne our selues, and in the same Epistle he maketh mention how the Sondaie, because it is not fasted, whiche fastyng is a Sacrifice acceptable to God. Therefore saith he, the Sondaie maie not bee celebrated and kept without an other Sacrifice whiche is acceptable to God.

**The answer.**

The Scripture hath determined of all necessarie articles of faith, and against all superstitious opinions, and Ceremonies. And these thynges you speake of, we proued to bee such, therefore in them by Sainte Augustines rule, neither the custome of people, nor the decrees of elders muste take place, but the authoritie of Goddes woorde. But of such thynges as bee variable Ceremonies, for edification,

order,

order, and comelineſſe ſake, diuers particular Churches, maie make particular decrees, whiche are nothyng pꛛiudiciall to the vniuerſall Church of Chꛛiſt, whiche is the pꛛincipall argumente that ſaincte Auguſtine handeleth, in that 86. Epistle to *Casulanus*, where he defendeth the cuſtome of the moſte parte of the Church, againſte the cuſtome of the Church of Rome. As I haue touched befoꛛe, whiche thyng, of you will in no wiſe bee allowed. And as concernyng the Sacrifice he ſpeaketh of, to bee celebꛛated on Sondaie, he meaneth not the pꛛopitiatoꛛie Sacrifice of the Maſſe, as perhaps you would ſeme to inferre. But the celebꛛation of the communion, foꛛ thus he wꛛiteth in the ſame Epistle againſt *Vrbicus*. *Dicit ceſſiſſe pani pecus, tanquam neſciens & tunc in domini menſa, panes pro poſitionis poni ſolere, & nunc ſe de agni immaculati corpore partem ſumere, dicit ceſſiſſe poculo ſanguinem, nō cogitans etiam nunc ſe accipere in poculo ſanguinem.* He ſaith that the Shepe hath giuen place to the breade, as though he were ignoꛛaunt, that then alſo the Shewbreadd, was bled to be ſette on the Loꛛdes boarde, and that no m  
h. y. alſo

also he taketh parte of the bodie of the immaculate Lambe: he saith that bloodde hath giuen place to the Cuppe, not considering that now also, he receiueth bloodde in the Cuppe. These woordes declare, bothe that the Sacrifice was nothyng but the Communion, and also that the wine is none other wise called bloodde, then the bread is called a lambe, and that the bread in nature, and substance is suche, as was the Shewbreadye, in whiche was no transubstantiation, and thirdely, the necessitie of the Communion in both kindes, if this analogie of Augustine must stande, wherfore saint Augustine in this Epistle, maketh little for your purpose.

The Baptiste.

Thirde saincte Augustine in his thirde Epistle *ad Ianuarium* saith, that the thinges whiche we doe obserue throughout the whole worlde, beyng not written, but deliuered vnto vs, either from the Apostles or generall counselles (the auctoritie wherof is notable) and as of them receiued, ought to be obserued, as the yerely remembrance and feastes of the passion of Christe, of his ascention into heauen, and of the comyng  
of

of the holy ghost, whiche are celebrate in the Church of Christe, or any other like thing whiche is vniuersally obserued from whatsoeuer it first came fro, and therefore saith sainct Augustine in the same Epistle, to reason or dispute why the same thinge ought to be obserued, whiche of long tyme hath been obserued throughout the whole world, by the auctoritie of christes church, *insolentissima insania est*, it is a poincte saith he of extreme madnes. And therfore saith saincte Aug. the chaunge made of so long a custome, yea though the same shoulde be verie profitable, yet by the newnes thereof it doeth vexe and trouble the Church of Christe, it is made vnprofitable, vnfruitful and finally hurtfull to the church of christ, and for an example therof, he doth there alledge how the disciples of christ did receiue the body and blood of christe, not fastinge but after supper, is the vniuersall church of christe therefore to be reprovied, or the custome therof to be chaunged, whereby wee do in the same, receiue the body and blood of christe fastyng, and that for a more reuerence therunto, in preferring the foode of the soule, before the foode of the bodie?

h. iij.      doubtlesse

doubtles so far to doe it, shoulde bee after the minde of Augustine, both hurtfull vnto the church of christ, and a greate point of madnesse.

The answer.

This testimonie in effecte, is the same with the former. Saint Augustin would haue suche Traditions, as haue alwaies been vsed in the Church, to be supposed, that either thei came from the Apostles, or from the generell Counsailes: but here wee haue, diligently to consider, that wee admitte not all suche thynges, as are called Traditions, but onely suche as are vniuersally, and haue been alwaies vsed in the Church. Secondly, that thei bee not contrary to the doctrine of the Apostles, contained in the holie scriptures, for then it is moste certaine, thei are no Traditions of the Apostles, for thei did not deliuer one thyng in Writyng, and a contrary thyng in Tradition. Thirdly, that whatsoeuer Tradition of the Apostles, is not contained in the scriptures, although wee knewe it came from the Apostles, it is lawfull vpon good consideration to alter it. For seyng that all necessarie matters,

are



are conteigned in the scriptures, whatso-  
 uer thei deliuered, whiche is not contei-  
 ned in the scriptures, was but temporall,  
 & might be changed, as well as the decree  
*De sanguine et suffocato*, of blood, & strangled.

And that we ought not to receiue, what  
 soeuer is commended to vs, as a Tradition  
 of the Apostles, maie appere by these exa-  
 mples. *Irenaeus* was a manne that liued nere  
 to the age of the Apostles, for he saue, as  
 he hymself doeth testifie, *Polycarpus* the di-  
 sciple of saint Ihon. And he declareth that  
 it was a Tradition, commonly receined  
 in Asia, as of saint Ihon the Apostle, and  
 of other of the Apostles, that our sauour  
 Christe liued fiftie yeres, whiche is con-  
 trary to the truthe of the Gospell. *Irenaeus*  
*libri. 2. Cap. xxxv.* If suche a fable could bee  
 credited, for an Apostolike Tradition, so  
 sone after the Apostles departure, what  
 maie bee iudged of those, that in two hun-  
 dret, thre hundred, fve hundred, six  
 hundred, eight hundred yeres after the  
 Apostles, were not heard of, but sodainlie  
 were sette out in the worlde, as Traditi-  
 ons of the Apostles. *Eusebius* also repo-  
 teth, *libri. v. Cap. xviii.* that it was alledged  
 b. iij. as

as a Tradition of the Apostles, that Christ commaunded them, not to departe from Hierusalem, twelue yeres after his ascension, whiche is manifestly contrary to the the historie of the Actes of the Apostles. Tertuliane after he was fallen into the error of the Montanistes, boucheth the Tradition of the Apostles, against the Catholikes, whom he calleth *Psychicos*, that is, *animales*, naturall men, and not spirituall.

*Ieronime in Euangel. Math. libr. 4. Cap. xxv.* declareth that it was a Tradition among the Iewes, that Christ should come at midnight, wherupon he gathereth, that the Tradition of the Apostles was deriued, that on Easter eue, the people should not depart out of the church, befoze midnight, but tary there for the commying of Christ. A likely matter, that the Apostles would make a Tradition, of the erreure of the Iewes. The same *Ieronyme* vpon the firste Chapter of Agge saith veris well of the Apostolicall Traditions: *Sed & alia que absq; auctoritate, & testimonijs scripturarum quasi Apostolica traditione sponte reperiuntur atq; consingunt, percutit gladius dei.* But other thinges also (speakyng of heretikes)

tikes) whiche thei finde out, and feigne of  
them selues, without the authoritie, and  
testimonies of the scriptures, as it were  
by Tradition of the Apostles, the sworde  
of God dooeth strike. By these examples,  
and testimonies, it is manifeste, that we  
must not by and by, receiue what soeuer is  
saied, to be a Tradition of the Apostles.

### The Papists.

Fowerth saincte Augustine in his thirde  
Epistle *ad Ianuarium*, in speakyng of these  
thinges, whiche in diuerse partes are ob-  
serued in christes Church diuersely, he ge-  
ueth that certeine and sure rule, that if thei  
be not against the professed faieth of chris-  
tes church, nor against the good liuyng  
and maners of men, but haue in theim some  
maner of encouragement of a better life,  
wheresoeuer saie the we dooe knowe anie  
such thing diuersely to be vsed, we shal not  
only not disallow them, but also folow the,  
with praise, and innouation of life. So that  
the infirmities and weakenes of some men  
be not let therunto, when otherwise if more  
profette maie come therby vnto the good,  
then hurte vnto the weake offended therby,  
*sine dubitatione facienda sunt*, without doubte

h.v.

(saie the)

(saith he) al such although they be diuerse,  
and in diuerse places diuersely obserued, yet  
they ought to be conuicted and kepte.

The answer.

We agree with saint Augustine, that  
such Ceremonies as are instituted for  
order, and comelineesse sake, beynge diuers  
in diuerse churches, if they be not contrary  
to the Scriptures, are to be obserued of  
such, as remaine in those Churches. And  
what this should make, either for you, or  
against vs, I dooe not see at all. For your  
Ceremonies, are void of edifying, vnor-  
derly, indecent, for the church of Christ,  
and then the opinion of merite, and satis-  
faction, that you ioigne vnto them, being  
contrary to the Christian faith, and the  
authoritie of the Scriptures, maketh the  
re be utterly abhominable. Furthermore  
when you make them essentiall partes of  
the religion, and worshipp of GOD, our  
saviour Christ himselfe, out of the Pro-  
phets Clause, doeth utterly condemne the.  
For GOD will not be worshipped, with  
the vanities, Traditions, and preceptes of  
menne. Matth. xv. Thus neither your rea-  
sons, but of the scriptures, nor your ten  
argumentes

my nfe  
Dert  
of 4/12/16

argumentes out of the doctours, nor your  
fewer bulwarkes out of S. Augustine,  
are able to defende your Papish church  
from ouerthrowe, whiche if she take vpon  
her, to encounter with the truthe, muste  
needes bee discomfited, and come to vtter  
destruction.

The Papiste.

Besides that this reformed Englishe  
church, hath no agreaunce with the catho-  
like church of christe, the religion thereof  
doeth onely stande of negatiues, like as it  
shall appeare in the processe followyng.

The aunswere.

Besides that your Rhetorike in rail-  
lyng on our Church, is verie vnreasona-  
ble, your Sophistrie it self, in quarelling  
against vs, is voide of sufficient subtiltie:  
not onely to defende it self, but at leaste  
wise, to hide it self. For what impudent  
kinde of arguing call you this: by enume-  
ration of a fewe particulers, to conclude  
any vniuersall proposition? These newe  
reformatoys deny twentie thynges, whi-  
che the Papistes affirme, ergo, their reli-  
gion standeth onely of negatiues. Maie  
not I likewise reason, the Papistes denie  
fourtie

fourtie thynges, that the Protestauntes  
 affirme: Ergo the Religion of Papistes,  
 standeth onely vpon negatives. Further-  
 more, whē euery affirmatiue proposition  
 implieth a negation of his contradiatorie,  
 and euery negative proposition, importeth  
 an affirmation of his contradiatorie, you  
 maie as well saie, that it standeth altoget-  
 her vpon affirmatiues, as you dooe, vpon  
 negatives. Like as in the tenne commaū-  
 dementes of **GD**, onely two are affir-  
 matiue, and eight are negative, wherein  
 all the ductie of a Christian manne con-  
 sisteth, you might reason, that Gods com-  
 maundementes stande almoste all of ne-  
 gatiues, as though God did onely tell vs,  
 what we should not doe, and did not teach  
 vs, what we should dooe, like as you con-  
 clude afterward, vpon the sale of Clare the  
 Butchers horse: but that right reason tel-  
 leth vs, that the prohibitiue Commaūde-  
 mentes, are also preceptiue, and the pre-  
 ceptiue commaundementes, are also pro-  
 hibitiue, for he whiche forbiddeth adulte-  
 rie, commaundeth a chaste life, and he  
 whiche commaundeth to honour our pa-  
 rentes, forbiddeth vs to disobey the same,

But



But because faith, which is the founda-  
tion of religion, is an affirmation of those  
things, which are beleued, to proue that  
our Religion standeth not all vpon nega-  
tives, but chiefly vpon affirmatiues, it  
shall bee sufficiente to declare that we be-  
leue, and affirme all the articles of the  
Christian faith, and what soeuer is affir-  
med in the word of God as truthe, like  
as wee denie all falshode, and vntruthe.  
We beleue, and affirme, that there is but  
one GOD: we affirme that in this God,  
heade, there are three persones distincte,  
but not diuided. Wee affirme that the  
sonne of God was conceiued by the holie  
Ghoste, borne of the virgine Marie, and  
so forth, as it followeth in the Crede, by  
which it is manifeste, that our Religion  
standeth not all in negatives.

### The Papiste.

Saincte Augustine doth define religion  
 to be *cultus diuinus* adiuine seruice dew vn-  
 to God, wherby as Isidore saith, wee dooe  
 binde our selues to the worshipping of God  
 with a full purpose and intente to serue  
 God. True religion beyng in this wise put  
 in a dew worshippinge and seruice to be doen  
 vnto

An answer to a

vnto GOD, the late begonne religion of  
this reformed Church, can not bee the  
true religion of GOD, for as muche as it  
doeth not consist in any action or service  
more now vnto God then was before, but  
onely this religion standeth as I suppose by  
negatiues, by an ouerthrowe and subuersio  
makyng of all thinges before appointed  
for the gouernement of his people, both in  
the olde Testament and newe, some precep  
tes whiche were morall, some iudiciall, some  
ceremoniall, also sacrifice and sacramentes,  
the doctrine of this newe religion and re  
formed Church, whiche as I saied dooeth  
stande onely or wholly by negatiues doeth  
denie,

The answer.

I will not stande in argumente with  
you, whether this be a full definition of re  
ligion, whiche you alledge out of Saincte  
Augustine. It is not by and by, a diffinitio  
of Religion, whiche maie bee truly saied  
of Religion. But what should moue you  
to thinke, that our Religion teacheth not  
menne to worshippinge God: When we on  
ly teach, the right kinde of Gods service,  
sette forth in his worde, wher eas you,

and

and all other heretikes, worshippinge God  
after the preceptes of manne, which is no  
religion but superstition. You saie our re-  
ligion doth not consist in any action or ser-  
uice, more nowe vnto God then was her-  
fore, but howe true this is, let euery man  
iudge, when we ascribe all religious ser-  
uice, obedience, honour, sacrifice, innocation,  
and thanks geuyng, onely to God by our  
sauiour christe: wheras you giue the great-  
test parte thereof to creatures, some to I-  
mages, some to saintes departed, some to  
your owne merites, some to your begger-  
lie Ceremonies. Let euery man therefore  
iudge, whether our religion giue not more  
to God in Christ then you, when we giue  
all to God, the onely author of all good-  
nes, and Christe our only mediator of all  
benefites to bee receiued of God, and you  
giue him but parte of al the seruice that is  
due to hym, and make so many media-  
tors beside our sauiour Christe. Finally,  
wher as you charge vs, with the subuersio-  
of the preceptes morall, ceremonial and iu-  
diciall, of Gods lawe it is a straunge mat-  
ter to see your bolones. What morall pre-  
ceptes of God doe we gainsaie: doe wee  
not.

Judge of  
Religion

Judge of  
Papish  
Religion

int

not teache menne to obserue all the tenne  
Commandementes? And what Cere-  
monial lawes remaine there, to vs which  
were not utterly abrogated by Christ? As  
for the iudiciall preceptes of the Jewe  
lawe, who euer required the christians to  
be bounde vnto them? The onely prop-  
hetie sacrifice of Christs Passion, wee  
embrace, & al Sacramentes of christes in-  
stitution. Wherefore we neither stande  
vpon negatiues, neither denie we any  
thing, that we ought to affirme as true.

*The Papiste.*

First it denieth that the morall preceptes  
are possible to be kepte of man.

*The answer.*

It shal not be needefull our doctrine, be-  
yng so commonly knowen to the worlde,  
to make a large discourse, vpon euery one  
of these negatiues, but onely to declar  
briely, how we denie them. and to shewe  
a reason of our deniall. We denie in deede  
that it is possible for any manne, except  
Christe onely, to keepe the morall precep-  
tes of God. Which is not suche a straunge  
paradore, to any man that is not a starke  
hypocrite, but his owne conscience will  
testifie

*3. Joye*  
*no man*  
*Ans*  
*the first*  
*the*  
*Don't*  
*of*

testifie the same unto hym. The mozell  
preceptes are contained in these twoo  
pointes, as our saviour testifieth: Thou  
shalt loue the Lorde thy GOD, with all  
thy harte, with all thy soule, with all thy  
strength, and thy neighbour as thy self.  
Who is so paffe all feare of God, that he  
dare affirme, that he is able to performe  
this: Again, what is the cause, that the  
scripture doeth so often pronounce, that  
no man can be iustified by the woorkes of  
the lawe: but because no manne can ful-  
fill the lawe. Whiche if a man could per-  
forme, he should liue therein, and haue e-  
ternall saluation without Christ, but no  
man can bee saved without Christ, there-  
fore no manne can fulfill the lawe. For  
the lawe was giue, to shewe vs our wea-  
kenesse, and so to bring vs to Christ.

Ent. in  
Christ  
S. 10  
169m  
may

The Papiste.

Seconde it denieth that any iudgement  
in spirituall causes, or in the high courte of  
conscience, is to be geuen to the Priest.

The answer.

The high courte of conscience, is Gods  
stone iurisdiction, the iudgement wheres  
of, pertaineth neither to Priest, nor laie  
man,

i. j.

manne, but to God alone. But in churche  
spirituall, to iudge according to the worde  
of God, wee doe not deny, but it pertaineth  
to Ecclesiasticall persones, from  
whiche rule of iustice, if any of them de-  
parte, he is subiecte to the correction, and  
punishment of the Civile Magistrate.  
As Aaron had his authoritie of iudgement  
in spirituall causes, yet was he reproved  
by Moyses. And Abiathar the high Priest  
was deposed by Salomon, and Sadoc sett  
up in his place. And should not Ahas, if he  
had been a godlie Prince, haue deposed  
Uriah, for making the prophane alter?

**The Papiste.**

Thirde it dooeth denie all kinde of Ce-  
remonies.

**The answer.**

Wee denie all kinde of Ceremonies,  
that are of mannes inuention, to woꝛship  
God, or to merite saluation by them. For  
in the woꝛshippe of God, wee muste doe  
onely that he commaundeth vs. Other  
Ceremonies that are onely for order, and  
decencie, ordeined in the Church, we re-  
crite, as I haue often shewed before.

**The Papiste.**

Fowerth

*Gods  
woꝛship  
is the end  
of all*



Powerth it dooth denie the sacrifice of christes Testament.

The answer.

The Sacrifice propitiatorie, that one, ly taketh awaie the synners of the worlde, is the Sacrifice, whiche Christe offered ones for all, vpon the altar of the crosse, and thereby makynge perfecte for euer, those that are sanctified, can not be repeated, without horrible iniurie dooen vnto the Passion of Christe, and the merites thereof. Heb. by ix. r. and almost through out the whole Epistle. In deede the Sacrifice of the Masse, if it bee the Sacrifice ye meane, we viterly deteste, as blasphemous, and abhominable. For whiche you haue neither commaundemente, no: example of Christe, what soener you pretende, by these wordes of our Saviour, Dooe this in remembraunce of me. For besides that, to celebrate the remembraunce of Christe in the Sacramente, hath nothing to doe with a Sacrifice, by those wordes it is easie to proue, that you can offer vp no Sacrifice, in the celebration of the Sacramente. For by this worde of Christe (dooe this) you can dooe no more,

i. y.

but

but that whiche Chyiste then did . But Chyiste did then offer no Sacrifice of his bodie , therfore you can offer no Sacrifice of his bodie . What Chyiste did then offer no Sacrifice of his bodie , is manifeste by the Apostle to the Hebrewes , whiche oftentimes testifieth , that he offered hym self but ones , whiche was on the Crosse , Chapit. vi. ix. x. therfore he did not offer hym self on the table at his supper , as you mosse falsely surmise .

**The Papiste.**

Fifte it dooeth denie the Sacramentes of christes church.

**The answer.**

Wee receive the Sacramente of Baptisme , and of the Lodes Supper , which onely we finde in the scripture , the other five , whiche you call Sacramentes , because we finde theim not in the scripture , instituted of Chyiste , in the nature of Sacramentes , we dooe not receive theim as Sacramentes . Patrimonie , Confirmation , election of Ecclesiasticall ministers , with their authoritie , as wee finde theim by the woorde of God , so wee receive the pure institution of theim , refusing the corruption

corruption, and superstition builded vpon them, by Antichriste. Extreme unction, is an idle Ceremonie, and nothyng pertayning to our tyme, as I haue declared before, & for that cause is iustely abrogated.

**The Papiste.**  
Sixt it doth denie the real presence of christes bodie and blood in the holy Eucharist.

**The answer.**

This dooe not denie the reall presence of Christes bodie, so the faithfull hum that receiveth worthely. But the carnall, and grosse imagination of transubstantiation, whiche is contrary to the scriptures, whiche teacheth that the bodie of christe, is like vnto our bodies, in all thynges, tyme excepted, and therefore can not bee in diuerse places at one tyme, and is also contrary, to the doctrine openly taught in the Church, for seven or eight hundred yeres after Christe. For Bertramur did write his treatise, as some thinke, to Carolus Calvus, whiche liued eight hundred yeres after Christe.

**The Papiste.**

Seuenth it dooeth denie that Christes Church is visible or possible heare to bee

*Handwritten notes:*  
Fol 2  
Cont  
presents  
in Comm  
of 80  
to  
any

known. The answer.

The denie, that the Church of Christ is visible, to the world, at all times, because our saviour Christ prophesieth, that the moste parte of the world should be deceived by false prophetes. Math. xxiii. and St. Paule prophesieth, of the generall apostasie, that should be made by Antichrist. Saint Ihon also in the Revelation sheweth, that the Church should flie into the wilderness, and all the world should worshippe Antichrist. Apoc. vii. and xix. The resp. the Church is not alwaies in sight of the world, although it be sometime deliuered from such extreme persecution, as it is; God be thanked at this tyme.

The Papist. Eigne it doeth denie the free choise and will of man.

The answer. We affirme, that Adam by his fall, losse the freedom of his will, both in himself, and from his posteritie. So that a man hath nowe no freedom of will, so muche as to thinke a good thought. y. Co. in. iii. muche

much lesse to do we any good of our selues.  
 Whiche sayng it is the iuste iudgemente  
 of God, vpon Adam, and his posteritie, for  
 synne, we make not God author of euil,  
 as prophane dogges doe barke against vs,  
 as rather against God, but iuste in all his  
 iudgements, and holie in all his waies.  
 But of free wille, I shall haue occasion to  
 speake more hereafter, toward the latter  
 ende of your discourse.

**The Papiste.**

Ninth it dooeth denie our iustification  
 by penance, by Baptisme, by hope, by cha-  
 ritie and good workes.

**The answer.**

We affirme with sainte Paule, that  
 a manne is iustified before God by faith,  
 without the deedes of the lawe. Rom. iii.  
 not that deade faith, whiche sainte Ja-  
 mes speaketh of, but a lively, and fruite-  
 full faith, that woorketh by loue. But of  
 iustification, I muste speake more here-  
 after.

**The Papiste.**

Tenth it dooeth denie the merites of all  
 good workes, Gods promises made to the  
 contrarie notwithstanding.

liij.

The

*Nota fidei  
 simplici*

An answer to a

**The answer.**

*of good worke*  
Wee affirme, that all good woorkes, shall be rewarded by God, for his promise sake, but neither for worthines of them, nor for the worthines of vs. For the worthinesse of them, deserueth nothing, because they are imperfecte. And our worthinesse in doynge them, dooeth merite nothing, because thei proccade of God, and not of vs, and secondly, because our synnes are many more in number, then our good deedes. And when we haue dooen all that wee are bidden, wee are vnprofitable seruantes, like the .xvij. therefore we deserue nothing by them, but that God by his infinite mercie, vouchsaueth for his promise sake in Christe, to accept them, and reward them.

**The papiste.**

He saith it doeth cleue fastyng from any one kinde of meate more then an other, or vpon this daie more then an other.

**The answer.**

To teache men to abstaine from meates, and marriage, is the doctrine of Deuilles, .j. Timo. iiii. Otherwise true faste we deny not, but affirme, and commend



as hath been declared ones, or twice before.

**The Papiste.**

Twelst it doeth denie tyme and daies of watches and prayers.

**The aunswere.**

We deny the superstitious obseruation of daies and tymes, but wee affirme, allowe, and vse certaine daies, and tymes appointed for prayer, and godlie exercises. By watches, if you meane your vigiles, of saintes daies, you your selues vse onely the name, and not the obseruatiō of those watches. Whiche although thei were v-  
sed of olde in the Church, yet for diuersa inconueniences, thei were lesse of, and by decree of the Counsaile *Eliberinū* abrogated Can. 35. *yea rather aduised*

**The Papiste.**

Thirtiene it doeth denie the obseruation of holy and solemne promises, and vowes made vnto God.

**The aunswere.**

We doe not denie the obseruations of any lawfull promises, made vnto GOD, that are possible to bee kepte of those that make thein. But wee teache menne, not

i. b. to

to bee rash in making promises, before  
they bee sure, that they are able to per-  
forme them. And if they haue made a rash  
and vnadvised vow, as to abstaine from  
Marriage, whiche they are not able to ob-  
serue, but by committynge fornication, and  
vncleannesse, wee counsaile them to re-  
pente of their rashnesse, and to retourne  
to the ordynance of GOD, whiche is  
the remeadie of incontinence, rather  
then to leade an abhominable life, in  
fithnesse.

The Papiste.

Forwertene it dooeth denie the chaste life  
appertayning to the order of Priesthode.

The answer.

We affirme, that chaste life apper-  
teth to all menne, and especially to Ecce-  
siasticall ministers. But we do not compe  
marriage an vnchaste life, as you doe, but  
holie, and honourable in all menne, and  
the marriage bedde to be vndefiled. Heb.  
xiii. And seeing that the holie ghoste by  
saint Paule, in his Epistles to Timothe  
and Titus, describving the beste qualities  
required in Bishoppes, and Deacons, al-  
lowed marriage, we dare not presume to  
disallowe

disallowe it, or to forbidde any man from  
it, leaste wee should teache the doctrine of  
Devilles, as you doe.

**The Papiste.**

Fiftene ie doth deny the invocation, and  
honour, due vnto sainctes.

**The answer.**

Ho we shall wee call vpon them, in  
whom we dooe not beleue: Roma. 8. We  
beleue onely in God, therefore wee call vpon  
God onely. We acknowledge no me-  
diator of God and men, but onely Iesus  
Christe. 1. Timothy 2. Neither of redemp-  
tion, nor intercession: For the Apostle in  
that place speaketh purposely of interces-  
sion, saying, I beseech you therfore byeth,  
that prayers, supplications, &c. be made  
for all men. And as for honour that should  
be due to sainctes, we acknowledge none,  
being taught by so many places of Scrip-  
ture, that al honour, and glorie, belongeth  
onely to God: who is a ielous God, and  
will not giue his honour to any other.  
Wherefore as Augustine saith, *honoramus  
eos charitate, non seruitute*, wee honour  
them with loue, and not with seruice, by  
whiche testimonie of that godlie manne,  
your

of Pope  
of Rome

Answere to a

your blinde distinction of *laurea*, and *donia*  
is duert, so wert, for what is *donia*, but *for-*  
*quitas*? Whiche kinde of honour, saint Au-  
gustine, doeth utterly deny to be giuen to  
saintes. *August. De vera religione. Cap. 11.*  
The same Augustine doeth also declare,  
wherein their honour doeth consist, name-  
ly, in following of their example. *Hono-*  
*randi sunt propter imitationem, non adorandi*  
*propter religionem.* They are to be honoured  
for imitations sake, not to be too, shipped  
for religions sake. And you your self, di-  
ned religion befoze, to be *cultus diuinus*, the  
seruice due vnto God, howe would you  
then that true religion, should doe any  
seruice to menne, or Angelles, whiche are  
but creatures of God.

The papist.

Sixtene it dooeth denie oblations and  
prayers for the soules departed.

The answer.

It affirms acco:dyng to the scripture,  
that the deade whiche die in the lorde are  
blessed, for they rest from their labours,  
and therfore to praye for them that are  
happy, were superfluous. And as for those  
that die not in the lorde, they are accursed,

and therefore no prayer is to bee made for  
 theim: and al that die, doe either die in the  
 lord, or not in the lord, for betwene cōtra-  
 dictories ther is no meane. *Apo. 14.* Our  
 saviour chrisse testifieth of theim that be  
 leue in God, that sent hym, that thei haue  
 life euerlastyng, and come not into iudge-  
 ment, but passe from death to life. *3hon. 5.*  
 And if any hadde neede to bee poured for  
 satisfaction (as you teache, that men must  
 be in purgatorie) the holy thes, that was  
 crucified with Chrysse, shoulde haue been  
 used specially, but our saviour chrisse made  
 hym assurance of felicity immediatly, this  
saie (saie he) thou shalt bee with me in  
Paradise. Luke. 23. And sayyng the Scrip-  
 ture neither commaundeth nor commen-  
 deth Prayer for the deade, it is vntollera-  
 ble presumption for any man, to vse it. And  
 as for oblations, wee finde none in Gods  
 woorde appointed for the deade, that wee  
 shoulde offer: no not in the olde lawe,  
 where there was so many diuerse kindes  
 of sacrifice, no one was appointed for the  
 deade. Wherefore the example of Judas  
 rehearsed by the authour of the seconde  
 booke of Machabees is neither to bee al-  
 lowed,



to wed, nor followeth, because he hadde no  
warrant of Gods lawe to offer any such  
sacrifice.

The sevententh negation was altogether  
left out in the copie which came first  
to my handes, I suppose by negligence of  
the wyter, but in another copie I finde it  
thus,

The Papiste.  
Seuententh it doth denie Images, and the  
crosse of Christe.

The Answer.  
According to the wordes of God, and the  
consente of the primitiue church, wee de-  
nie the vse of Images in the Church,  
whiche are the doctrine of vanities and li-  
es, as the Prophet witnesseth Abac.

The Papiste.  
Eightene it doeth denie the buriall of the  
deade bodies in the Church yeardes.

The answer.  
Wee are not so carefull for the buriall  
of our deade bodies, to dispute where they  
muske bee laied, so that beuee teneured  
without superstition be laied in their so-  
pulture, neither doe wee refuse to burie  
them in the Church yeardes and places of  
common



common buriall, although we thinke no ho-  
nours to bee moze in one place then in an  
other.

**The Papiste.**

Nintene it doeth denie the hallowyng of  
the Fonte, Oile, Palmes, and Asthes.

**The answer.**

Of hallowyng the water of baptisme, I  
haue spoken sufficiently before, as for oile,  
Palmes, Asthes, and suche other beggerly  
Elementes of the woꝝde, that haue no  
woꝝde of GOD to comende them, wee  
haue no vse of them in our religion: but  
in their Ciuile vse, all the creatures of god  
are hallowed to vs by the woꝝde of God  
and prayer. Gal. 4. Coll. 2. 1. Tim. 4.

**The Papiste.**

Twentie it doth denie holy breade, holy  
water, Vestimentes, Chalices, Copes, Tur-  
cles, Candlestickes, lightes, Sensors, Orga-  
nes in the church, singing in the quere, reli-  
ques of sainctes, pardones and pilgrimages,  
wherby it doeth appeare, that the religion  
of this newe reformed Church doth stande  
wholy of negatives, by destroyng, subuer-  
tyng, and denyng of all thinges before-  
sed in the Catholike Church of Christe:

**The**

The answer.

As this twentieth differeth from the nineteenth only in wordes, so one answer shall serue bothe. These weake and beggerly Elementes of the worlde, christian religion needeth not, hauing Christe in whom dwelleth all fulnes and perfection, wisdom, iustificatiō, sanctification. And generally, of all Ceremonies as is often saied befoze, we admitte none as parte of Gods worshipp, whiche are instituted of manne: onely suche as bee accidentall, and mutable, if they be ordeined for edificatiō, order, and decencie, and be void of superstition, we obserue them. But so that no mannes conscience bee boūde to them. And that when soeuer occasion serueth for better edificatiō, and more comely order, it is lawfull to abrogate them, and to institute newe in their places.

*Traditions*

The Papist.

VVherein the authors composers and deuisers of this newe religion haue dealed muche like as one maister Molande Vicar of saint Peters in Oxforde, did with Clare the Butcher, a neare neighbour and parishner of his, vnto whom by the waie of a me

he ieste, he made sale of an horse, all by negatives on this wise, sayng vnto hym how that his horse had not a greate heade, his horse hadde not a paire of Asses eares, his horse had not one touth in his heade longer then an other, his horse had not a sadle backe, no Splent, Spauen, or Ringbone, hys horse was not pincromped, sicke hought, nor broke winded, and so forth all by negatives, he soulded his horse to Clare the Butcher, not expresslyng what his horse hadde, but what his horse had not. Dealyng therein with muche like faeth and truthe, as our Preachers dooe with the people of this Realme, which goe aboute to plante a new religion amongst them, which standeth as I haue here expressed wholly by negatives, in affirmyng nothyng, and denyng all thinges.

### The answer.

You conclude your matter, as it is berie mete, with a merie tale, I had almoste saied of Robin Hoode, and little Iohn, but I should saie of maister Polande, and Clare the Butcher of Orfozde. Whereby a manne may perceiue, you were pleasantly disposed, that in so shorte a treatise,

k. j.

tise,

tise, wold needes thruste in so long a tale,  
 and the same to dilate with all the cir-  
 cumstaunces, whereas you had no leasure  
 to note the places of your Doctours, that  
 ye alledge in good earnestte. But now sir,  
 (saung your tale) and to applie it to the  
 purpose. If maister Polande, as he reher-  
 sed some faultes, of whiche perhappes his  
 horse was free, so he had recited all the  
 faultes, that maie be in any horse, and de-  
 nied them all to bee in his horse, might  
 not Clare the Butcher, haue boughte a  
 good horse, of him by negatives. But ma-  
 ster Polande like a subtile Sophister, re-  
 peateth a many of his defaultes, and sup-  
 presseth as many, or moze, and so he begi-  
 leth pooze Clare the Butcher. And this  
 Sophistrie of maister Polande, is youre  
 Logike thzoughout all your treatise, of a  
 fewe particulars, to inferre an vniuersal.  
 And this your Iade belike, you thoughte  
 to sell vnto some, as simple as Clare the  
 Butcher, that could no moze discern of  
 your diuinitie, then Clare the Butcher,  
 could see of maister Polandes Sophistrie.  
 Or els if you mente good faithe, as you do  
 pretende, I must needes saie, to quitte your  
 tale,

tale, that if Clare wer not a better Butcher, then you shewe your self to be a Logicien, or diuine, you might bothe procede in one facultie, and maister Polande bee your presenter. For as he solde his horse by negatiues, so you haue proued, that all our Religion standeth wholie vppon negatiues, that we denie all thinges, and as firme nothyng.

### The Papisste.

Dewe obiections made againste the premisses. For wheras ye haue saiede the religion of this newe reformed Church, to stande wholly by negatiues, in affirmynge no one thyng more then was before vsed, in the Catholike church of Christe, howe vntrue this is who seeth not when the religion of this newe reformed Church, doth affirme, and hath brought in many thinges as good, godly, and lawfull, whiche before were straightly denied.

### The aunswere.

It must needes be a clerkely disputatiō, wher you maie be both opponent, & respondent your self, wher you maie make argumētes for vs, and make answer for your self. But as he that aunswereth, if he gett

k. y. the

An aunswere to a

The victorie, ouerthoweth him that opposeth: so you taking vpon you to oppose, and aunswere your self, you can ouerthowe none, other but your owne self. But neuer a one of these five objections, is holden of vs, in maner and forme, as it is propounded of you. And therfore I would desire you henceforwarde, to defende youre owne matters, as well as you can, for you shall gette neither money, nor thanks, to plaie the Doctor for vs.

The Papiste.

Firste it dooeth affirme, that it is lawfull, and bothe good and godly that Priestes shoulde take wiues, and beyng firste made Priestes, it is lawfull to marie.

The aunswere.

We affirme that it is vnlawfull, that any manne should bee bounde to sole life, whiche hath not the giste of continence. And that marriage is as honourable in ecclesiasticall ministers, as in al other men, whether thei were married befoze thei were called to that office, or whether thei marrie afterwarde. Heb. x. xiiij. j. Timoth. iij. and Tite. j.

The Papiste.

Seconde



Seconde it dooeth affirme , that Freers Monkes , and Nonnes after their vowes made solemnelly vnto God of their chaste and cōtinent life, that it is lawfull for them to mary together, and holde the same to be good and lawfull wedlocke.

**The aunswere.**

Wee affirme , that who soener hath made a rashe, and vnadvised vowe of continence , whiche he is not able to keepe, ought to repent him of his rashenes, and rather to marrie, then to burne. *i. Coz. 7.*

**The Papiste.**

Thirde it doeth affirme , that a man be- yng deuorced from his wife for fornicatiō, may therupon marie againe, and take another, and so it is lawfull for hym to haue twoo wiues a liue, the one in the bedde, the other diuorced.

**The aunswere.**

Wee affirme that thei , whiche are lawfully deuorced for adulterie , are no moze housebande, and wife. For the knot of marriage by lawfull deuorsemente , is cleane dissolved, and therefore a manne so deuorced, maie marrie, and not haue t'wo wiues at ones , accoꝝdyng to the doctrine,  
k. iij.      and

An answer to a

and right vnderstandyng of our Saviour  
Chyistes wordes. Math. v. and. xix.

The Papiste.

Fowerth it doeth affirme Breade and wine,  
to bee the whole substaunce of the Eucha-  
ristie, after the consecration.

The answer.

We affirme accoꝝdyng to the scriptu-  
res, and faithe of the Church, for a thou-  
sande yeres after Chyiste, that breade and  
wine remaine in the Sacrament, and are  
necessarie there to remaine, that it maie  
be a Sacramente, for the woꝝde muste  
come to the Clemente, and so make it a  
Sacrament. But we doe not affirme, that  
breade, and wine is the whole substaunce  
of the Sacrament, but the bodie and blood  
of Chyiste, receiued by faithe, is the prin-  
cipall parte thereof, as in Baptisme the  
outward Clement is water, but the prin-  
cipall part thereof, is the pourgyng of our  
sinnes, by the secrete, and wonderfull woꝝ-  
kyng of the holie ghosste.

The Papiste.

Fifte it doeth affirme that onely faieth iu-  
stifieth, and that faieth alone is sufficient  
to procure and purchase for vs, gods grace  
and

and mercie, for the time of this present life, and at the ende and terme therof, life euerylastyng. Beside many other like diuerse thinges that the religion of this newe reformed church doth affirme as thinges lawfull, and haue brought them into this realme, as thinges good and godly.

The aunswere.

Wee affirme, that the free mercie of God in Christ, is the efficient cause of our iustification, whiche mercie we apprehēde by none other hande, or instrumente, but by faith. But that either faith doeth procure, or purchase Gods grace, or mercie, by any worthinesse of it, wee utterly denie, as also that onely faith is sufficiēte for a christian man: when we teache that this faith, by which we are iustified, is not a solitarie faith, but of necessitie accompanied with many vertues, & good workes, although by receiuyng Goddes mercie, no workes, but onely faith doeth iustifie vs.

The Papiste.

'An answer against the obiections.

For aunswere beside, that there is no one of their affirmatiōs, now by them brought that maketh any thing *ad cultum diuinum*,

k. iiii.

to

to the service and honouring of god, where  
in true religion doth consist, as it is before  
proued by the diffinition therof, geuen by  
Augustine al their affirmatiōs doe include  
some negatiōs of a farre more better thing,  
then is brought in by their affirmatiōs.

The aunswere.

But euen now, in the latter ende of  
the firste obiection, you confesse, that wee  
affirme many other thynges, beside these  
foure, whiche you haue reherced. And now  
as though, we had no other affirmatiōs,  
you conclude ( as your maner is ) that no  
one of our affirmatiōs, maketh any thyng  
*ad cultum diuinum* to gods service, and that  
all our affirmatiōs doe include a negati-  
on, of a farre better thing, then is brought  
in by them. So that when wee affirme all  
the articles of the *Credo*, none of them  
pertaineth to Goddes service, but rather  
include a negation of a farre better thing.  
When we affirme, that Christe onely is  
the heade of his vniuersall Church, wee  
doe it not to the honour of Christ, but wee  
include y negation of a farre better thing,  
that is the supremacie of the Pope. Whiche  
by your assertion, is a farre moze bet-  
ter

ter thyng, then the supzernacie of Chzist.  
So when we affirme, that onely the scrip-  
ture must bee the rule of true Religion,  
it maketh nothyng for Religion, to wor-  
shippe God as he hath commaunded, but  
it includeth a negation of vntwriten ve-  
rities, whiche are farre moze better thin-  
ges, then the scripture. When we affirme  
that we must put our trust in God alone,  
we doe no honour to God therby: but we  
denie y men muste put their trust in crea-  
tures, which by your rule, is a farre moze  
better thyng, then to putte our truste in  
God alone. When wee affirme, that we  
must praiſe to God alone, it pertaineth no-  
thyng, to Gods seruice, but includeth the  
negation, of praiſyng vnto saindes, whiche  
is a farre moze better thyng, then to pray  
vnto God. And when we affirme, that the  
onely Sacrifice of Chzistes passion, is suf-  
ficiento for our saluation, we yelde no ho-  
nour to God thereby, but denie the Sa-  
crifice of the Masse, whiche is a farre bet-  
ter thyng, then the Sacrifice of Chzistes  
passiō. And thus if I had leasure, and plea-  
sure, as you haue, to number examples by  
tennes, and by twenties, I might reherse

k. b.

a whole

An aunswere to a

a whole hundreth of the like sorte.

The Papiste.

As for example their affirmation that it is lawfull for Priestes to take wiues, is a denial of chaste and continent life of priestes, whiche as the Apostle saint Paule saith is muchē farre better.

The aunswere.

Wee so affirme marriage of Ecclesiasticall ministers, as an honourable, and a chaste life, neither doe we denie continēce to those that haue the gifte thereof. And whereas you vouch saint Paule to warrantie. I aunswere, that sainte Paule in no place, dooeth require virginittie of Ecclesiasticall persones, and wheresocuer he commendeth it, he praiseth it, no more in priestes, then in laie menne. I would all menne were, saith he, as I am, but every one hath his proper gifte of God, some of one sorte, and some of an other. 1. Coz. vii.

The Papiste.

Their affirmation that Freers, Monkes, and Nonnes, maie mary together, is a flatte doniying of the vowe of chastetie, which by saint Pauls iudgemente is farre better.

The aunswere.

¶



W<sup>e</sup> denie not the obseruation of any promises, or bowes, whiche are lawfull for menne to make, and possible for them to performe. Neither doeth sainte Paule at any time commend any suche bowes, or allowe them to bee kepte, but geueth a generall rule, that to auoide fornication, lett euery manne haue his wife, and euery woman her housebande. 1. Cor. vii. And if a virgine marrie, she sinneth not: so that if you would vnderstande virgines in that place, for vowed Nonnes, you should manifestely contrary your self, that counte it so heinous a matter, for a Nonne to marrie. And as for the widowes, whiche (as I said before) made no bowes to God, but promises to the churche, if you would needes vnderstande them for Nonnes. Saint Paule saith, it is better for them that are vnder threescore yere old to marrie, and beare childzen, then to vowe chastitie. 1. Tim. v.

### The Papiste,

Their affirmatiō that the diuorced man maie againe marie, is a plaine deniall of reconciliation, whiche ought to bee made againe, betwixt man and wife, the Apostle saint

Saincte Paule geuyng counsell thereof, that the womā beyng departed from her houses bande, I shoulde remaine vnmarried to bee reconciled againe vnto her housebande.

The answer.

Concernyng diuorces, if that which wee wishe, might take place, all controuersies should bee cutte of. For we wishe that adulterers, accordyng to the lawe of God, should be punished with death. But if the Ciuile Lawe dooeth faile in that pointe, the next remeadie for the innocent partie, is diuorcement, and after diuorcement, marriage, if he can not liue vnmarried. For our sauiour Christ excepteth the case of fornication, as well for marriage after diuorcement, as for the diuorcement it self. Math. xix. And for amendment of the partie offendant, the Ecclesiasticall sword of Excommunication, muste bee drawne out: which muste continue so longe vpon the offendour, vntill his vnfeigned, and hartie repentance, doe sufficiently appeare to the Congregation. Which in that case, maie not refuse to receiue him againe. The partie then so receiued, both of god, and the church, and not

not beyng able to leade a continente life,  
is at libertie, to marrie also in the Lorde.  
For the firste marriage by the diuorces-  
mente, is as clearly dissolved, as if it had  
never been. And as concerning the recon-  
ciliation saint Paule speaketh of, he mea-  
neth not betwene them, that are lawfully  
diuorced. But betwene those that se-  
parate them selues, without a sufficient  
cause, whiche is onely fornication. Like  
as our sauour Christ, when he saith, that  
who so marrieth her, that is putte awaie,  
committeth adulterie, vnderstandeth of  
her that is vnlawfully putte awaie, for a-  
ny other cause, beside fornication, in all  
whiche causes (the case of adulterie onely  
excepted) she continneth still wife to hym  
that did putte her awaie, so that he whiche  
marrieth her, marrieth an other mannes  
wife, and so committeth adulterie. But  
she that is diuorced for adulterie, is no  
mannes wife, and therefore he that mar-  
rieth her, committeth none adulterie.

#### The Papiste.

Their affirmation that breade and wine  
is the whole substance of the holy Eucha-  
ristia, is a plaine deniall of Christes very bo-  
die

die in the same, whiche is muche farre better, and a thinge of a farre more greater price then breade and wine is. So that by their affirmations they doe nothing better, but soner appaire and diminishe the preciousnes of enerie thing they medle with all,

The answer.

We do not so affirme bread, and wine in the Sacrament, that we denie the presence of the bodie, and bloud of Chyriste, to the faith of the worthe receiuer. But that grosse, and carnall presence, whiche you dooe faigne to bee receiued, as well of wicked menne, as of Godlie: whiche imagination beynge of fleshe without the spirite, our Saviour Chyriste affirmeth, to be altogether vnprofitable. For if you did not separate it from the spirite, it must needs giue life to those that receiue it. As Chyriste hymself affirmeth, whosoener eateth his fleshe, and drinketh his blood, hath life euerlastyng. Ihon. vi. Againe your feigned presence, is impossible to the nature of his humane bodie, whiche he hath in all poyntes like to ours, stanne excepted. Heb. ij, and. iij.

The Papiste.

And

And by their affirmation that onely faieſth doth iuſtifie, they doe denie all other thinges els, as Baptiſme, penauance, Confirmation, the holy Euchariftia, hope, charity, and generally all kinde of good workes. For all learning doeth agree of three kindes of Iuſtifications to be expreſſed in holy ſcripture, whereof the firſte iuſtification is, *Qua quis ex impio fit iuſtus*, wherby a mā is made of a wicked man, and a member of the Deuill, a good manne, and a verie member of Chriſte, the whiche iuſtification is performed in infantes, by the Sacramente of Baptiſme. And therefore to aſcribe our iuſtification to onely faieſth, is not onely to deny with the Anabaptiſtes Baptiſme of infantes, but alſo that the Sacrament of Baptiſme is needefull, or neceſſarie for our health and ſaluation.

Seconde iuſtification is, *qua ex homine lapſo poſt baptiſmum, fit conuerſio ad deum*, wherby a man beyng fallen into ſinne, after Baptiſme, doeth retourne backe againe vnto God, the whiche iuſtification is performed in vs, by the Sacrament of penauance, and therefore the affirmation of our iuſtification by onely faieſth, is a plaine denial of the Sacramente

ramente of penance.

Thirde iustification is, *qua ex iusto redditur quis iustus*, wherby a man hath increase of rightousnesse, and of a righteous man before is made more righteous in the sight of God, wherof speaketh sainct Ihon in his Apocalipse, sayng that he whiche is righteous muste be made more righteous. VVhiche iustification is performed in vs, partely by the Sacramente of Confirmation, partly by the rest of Christes Sacramentes, and chiefly by the Sacramente of the holy Eucharistia, and more generally by al kind of good workes, wherof speaketh the Apostle sainct Paule, Saiyng to the Philippians, doe you worke your owne sulation with feare and trembling. And the Apostle saincte Peter in confirmation therof, willeth vs to geue all diligence for to minister, in our faiethe vertue, and in vertue knowledge, in knowledge temperaunce, and in temperance patience, in patience godlines, in godlines brotherly loue, and in brotherly loue charitie, for if these are among you and plentiful, they will make you, that you shall be neither idle, nor vnfruitful in the knowledge of our lorde Iesus Christ. But he that lacketh



lacketh these thinges is blinde, as saith the  
Apostle saint Peter, and gropeth for the  
waie with his hande, and hath forgottē that  
hee was poured from his oulde sinnes.  
VVherefore bretheren saith (the Apostle  
sainte Peter) geue you more diligence for  
to make your callyng and your election by  
your good workes more suer, for if you doe  
suche thinges you shall not sinne, yea and  
by this meanes an entring in shall be mi-  
nistred vnto you abundantly, in the euerlas-  
tyng kingdome of our lorde Iesus christe.  
And by the affirmation of our iustificatiō  
by saith alone, they doe denie not onely  
the Sacrament of Baptisme, of penance, of  
the holie Eucharistia, with the rest of Chri-  
stes Sacramentes, but more generally they  
doe denie all kinde of Good woorkes, here  
commended and taught, both by sainte  
Peter, and saint Paule. Sainte Augustine  
in his booke *de fide & operibus*, gaue to vs  
sufficient admonition, how daungerous an  
errour and heresie it was, to put our whole  
iustification to saith onely, and saith a-  
lone, and saith how vppon the mistakyng  
of the wordes of saint Paule of our iustifi-  
cation by saith, vppon these woordes mis-  
l.j. construed

construed, certaine persones denied the merite of good workes, vprising and springing of faith, promising to them selues, safetie and securitie of saluation, by onely faith and faith alone, for reformation of the whiche errour Augustine saith, that the Apostles saint Iames, saint Peter, and saint Ihon did write their Canonieall Epistles, whiche admonition therof geuen by S Augustine, shoulde haue sufficed both learned and Christen men.

The answer.

By affirming that onely faith doeth iustifie, we neither denie the Sacramentes to be receiued, nor any good worke to be exercised, as GOD and all the world doeth knowe. For ascribing to faith, that whiche is her peculier office, wee doe not deny the offices, of any other thinges, that belong vnto them. As if I affirme that onely the eye doeth see, I doe not denie the eare to heare, or the tounge to tast, or the hande to handle, or the foote to goe, but I denie that the eare, or any other member doeth see, saue onely the eye. So affirming, that onely faith doeth iustifie, wee doe not denie, the Sacramentes

to be seales of Goddes p<sup>r</sup>omises, no<sup>r</sup> good  
 woo<sup>r</sup>kes to be frutes of our iustification,  
 by whiche God is glozified, and our electi-  
 on in vs established, and yet we deny, that  
 the Sacramentes, o<sup>r</sup> good woo<sup>r</sup>kes, o<sup>r</sup> a-  
 ny other thynge in vs, dooeth iustifie, saue  
 onely faith, that taketh holde of Goddes  
 mercie, by beleuyng Gods p<sup>r</sup>omises. As  
 it is w<sup>r</sup>itten of Ab<sup>r</sup>aham, not fo<sup>r</sup> hym  
 onely (as sainte Paule testifieth) but fo<sup>r</sup>  
 vs also, Ab<sup>r</sup>aham beleued God, and it was  
 imputed to him fo<sup>r</sup> righteousnesse: so that  
 faith doeth not iustifie vs by the merite,  
 o<sup>r</sup> wo<sup>r</sup>thinesse therof, but by Goddes im-  
 putation of righteousnes thereunto. Fo<sup>r</sup>  
 to be iustified befo<sup>r</sup>e GOD, is not to bee  
 righteous by any qualitie that is in vs,  
 but to be accounted righteous of GOD  
 fo<sup>r</sup> Ch<sup>r</sup>istes sake, hauing our synnes pur-  
 ged by his passion. But whereas you take  
 vpon you, to talke of iustification, and that  
 so substancially, that you wil tell vs what  
 all learnyng agreeth thereof, you declare  
 that youre learnyng, and discretion are  
 bothe a like. Fo<sup>r</sup> it were enough fo<sup>r</sup> you,  
 to speake of all your owne learning, whi-  
 che you knowe, and not of all learnyng in

l.g. generall,

*Polle  
 filed  
 Justification*

generall, whiche you knowe not. It is not  
 by and by all lernyng, that the Paſter of  
 the Sentence, and after hym all the ſen-  
 tenciaries, and whole rable of Papistes  
 alſo doe holde. There is ſome lernyng of  
 the olde wyters, and there is ſome lear-  
 nyng of the newe wyters. And the Pro-  
 teſtantes I truſt, bee not boide of all lear-  
 nyng. It were ſufficiente ſoz you, to chal-  
 lenge truthe, though you did not boaſte of  
 all learning. But ſeyng all lernyng is on  
 your ſide, as you ſaie your ſelf, will you  
 giue a pooze manne of ſmall lernyng,  
 leaue, to aſke you one queſtion, concernyng  
 that diuiſion, whiche all lernyng  
 dooeth agree of? Is this your diuiſion, of  
 the woꝛde of iuſtification? Or of the thing  
 it ſelf, whiche is Juſtification. If it be one-  
 ly of the woꝛde iuſtification (ſauyng the  
 coꝛrection of all lernyng) I finde in ſcrip-  
 ture thzee other diuerſe kindes of iuſti-  
 fication, of whiche neuer a one, can be com-  
 prehended in any of your thzee kindes of  
 iuſtification. The firſte is, in the. *1. ſ.*  
*Psalme. Vt iuſtificeris in ſermonibus tuis, &*  
*vincas cum iudicaris.* What thou maiest bee  
 iuſtified in thy ſaynges, and gette the vpper

per hande, when thou art iudged. The seconde, is in the eluenth chapiter of saint Mattheu. *Iustificata est sapientia a filijs suis.* Wisedome is iustified of her owne childre. The thirde is. *1. Timo. iij. Deus manifestus est in carne, iustificatus est in spiritu. &c.* God was shewed in the fleshe, iustified in the spirite. &c. Loe heare, are thre seneral iustifications moze, then your learned diuision dooeth containe. But if you vnderstande your diuision, not of the diuerse acceptions of the woꝛde, but of the thyng it self, I would demaunde by what kinde of iustification, the Publicane was iustified, of whom our sauiour Chyste dooeth testifie, that he departed iustified, rather then the Pharise. Luke. xviij. The firste kinde you saie, is by Baptisme, but he was not baptised, the seconde you make by penance, but he receiued no penance: and by the thirde kinde, he could not bee iustified, for he came thether a Publicane, and a synner, Therefore all learning hath left out one kinde of Iustification, whiche Chyste hymself doeth teache. And that is the onely true iustification, whereof wee meane, when our synnes beynge pardoned

l. iij. by

by the free mercie of God in Christe; for  
 are accounted righteous before hym,  
 whiche is confirmed to vs, when wee be-  
 leue his promises therof. And this is that  
 iustification, whereof saint Paule disputa-  
 teth at large, in the Epistle to the Roma-  
 nes. By whiche it maie appeare, what a  
 clearkly diuision you haue made, that ex-  
 cludeth the onely true iustification, which  
 is the thing we cōtende of, and is so moste  
 properly called. But now to consider righ-  
 tly, the partes of your diuision. You saie,  
 the firste kinde of iustification, is when of  
 an vngodlie manne, is made a godly man.  
 Whiche if it were rightly vnderstoode, is  
 the same iustification, that we speake of,  
 when we saie onely faith dooeth iustifie.  
 But when you restraine it to Baptisme  
 of infants, you are farre wide from our  
 vnderstandyng, and from the truthe. For  
 what is Baptisme to vs, moze then Cir-  
 cumcisiō was to Abraham; but Abraham  
 was not iustified by Circumcisiō, as S.  
 Paule proueth at large, therefore neither  
 are we iustified by Baptisme. But Abra-  
 ham was iustified by faith, and receiued  
 Circumcisiō, as a seale of his iustificati-  
 on,

baptisme  
 is but a  
 no diu-  
 sion to  
 to of d-  
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on. So we beyng iustified by faith, receiue Baptisme, as a seale of our righteousness, whiche is by faith. Thus we doe not denie the Sacramente of Baptisme, as you mosste shamefully doe slander vs, but we shewe the right vse, and profite thereof, out of the scriptures. For when wee haue receiued by faith, the promises of Gods fauour, and mercie, in whiche our saluation dependeth, we doe not refuse the seales, whiche are the Sacramentes, whiche GOD hath added for confirmation of our faith. But whereas you restraine this iustification to infants, you shewe your ignorance in the Scriptures, for he that *ex impio fit iustus*, that is, of a wicked man is made righteous, muste beleue in hym that iustificeth the vngodlie manne, as it is in sainte Paule. Roma. iij. and so his faith is imputed, or accounted to hym for righteousness, and in suche sorte, that it is without respecte of woordes, whiche is nothyng els, but that wee affirme, an vngodlie manne is iustified by faith onely, for what woordes canne he haue, that should cōcurre with faith, to iustifie him, whiche is an vngodly manne, before he be  
*l. iij.* iustified,

iustified, and therefore Augustine saith  
 verie well of good woorkes. *Sequuntur in-  
 stificatum, non precedunt instificandum.* Thei  
 followe hym that is iustified, thei goe not  
 before hym that is to bee iustified. Seyng  
 therefore, that faith is necessarie in this  
 iustification, and infants (to speake pro-  
 perly) haue no faith, this iustification can  
 not bee restrained to Baptisme of infan-  
 tes, which if thei dye before thei heare the  
 woorde of God preached, that thei maie be-  
 leue, are saued by election, if thei bee the  
 childe of God, and not by faith. For as  
 the doctrine of faith, pertaineth to theim  
 onely, that liue to heare the Gospell prea-  
 ched, to whiche thei maie giue credite, and  
 byng for the fruite of good woorkes ac-  
 cordingly, to the praise of Goddes glorie:  
 So the doctrine of Justification, by faith  
 onely, pertaineth to theim, and not to in-  
 fantes. And therefore your assertion, that  
 infants are iustified by Baptisme, com-  
 meth nearer to the error of the Anabap-  
 tistes, for bothe you, and thei require faith  
 necessarie, to bee in all them that shall bee  
 Baptised, whereupon springeth that woo be-  
 restes, the one of the Anabaptistes, deni-  
 yng

f-  
 Infantes

yng the Baptisme of infantes, because thei  
 haue no faith: the other of the Bapistes,  
 fantasying that thei haue faith, and ther-  
 fore are iustified by Baptisme. Whereas  
 the sayng of our sauiour Christe, whiche  
 is misunderstode of you bothe (he that be-  
 leueth, and is baptised, shalbe saued) must  
 with all equitie, be expounded, accordyng  
 to the matter whereof he speaketh, accor-  
 dyng to the wordes goyng befoze. Which  
 are, Goe into all the worlde, and preache  
 the Gospell to euery creature. Mat. xxviiij.  
 Mark. xvi. So that where preaching hath  
 gone befoze, their faith is necessarie to  
 saluatiō, and necessarie to be required, be-  
 fore a manne bee Baptised. For we must  
 remember, that our sauiour Christ, doeth  
 not in that place, institute Baptisme, but  
 shew we how it must bee added, as a seale of  
 the Gospell, for confirmation of the be-  
 lieuers, and for a testimonie of their professi-  
 on. But seyng that God hath also a secret  
 operation in Baptisme, whereby the chil-  
 dren of GOD are regenerate, by his holy  
 spirite, and that the fauour of God, exten-  
 deth by his promise, not only to our selves,  
 but also to the seede of vs that are faith-

l. v.

full,

full, we minister the Sacrament of Baptisme, to our infantes also, because thei are comprehended within the compasse of Gods couenaunte, and therefore ought to haue the seale, and cognisaunce of Goddes couenaunte sette vpon them. And yet not bindyng the grace of GOD so straightly, to the outwarde Element, but that, he maie saue the childezen of the faithfull, without Baptisme, whom he taketh out of this life, befoze thei can receiue this sacramente in the churche, accoꝝdyng to his holie institution.

And this iustification by faith onely, we doe not make to be an inconstant quantitie of righteousness, that should be with in vs, whiche is abolished so often as we fall into synne, but a perpetuall acceptation of God, wherby he imputeth not our synnes vnto vs, but accompteth vs righteous, foꝝ the righteousness of Chyste, accoꝝdyng as saint Paule diſtinctly iustification by faith, without woꝝkes, out of the xxxj. Psalme. Blessed are thei whose iniquities are forgiven, and whose synnes are covered. Blessed is the man to whom the Loꝝde dooeth not impute his synne.

Roma.

*Justitie  
And  
although  
not Bapt  
life*

Roma. iij. For whom God dooeth iustifie  
 by faith, he dooeth not iustifie them for a  
 daie, or a yere, but for euer, as S. Paule  
 testifieth, whom he hath iustified, he hath  
 glorified. Roma. viij. Wherby it is easie  
 to see, what a vaine iustification that is,  
 whiche you make to be your second kinde  
 by penaunce, whiche is losse, by every fall  
 into deadly synne, of whiche kinde of iu-  
 stification, the scripture speaketh not one  
 woorde, but it is a fantasie of youre owne  
 bzaire, to sette vp a Butcherie of mennes  
 consciences, and to make your selues Loz-  
 des, ouer their consciences, by binding the  
 vpon necessitie of saluation, to your beg-  
 gerly Penaunce. For although a manne  
 that is regenerate, and iustified of God, is  
 not onely subiecte to infinite falles, as the  
 scripture testifieth (the righteous manne  
 falleth seuen tymes a daie, and riseth a-  
 gaine) but also sometymes falleth into  
 greate, and notable crimes, as Dauid into  
 murder, and adulterie, yet can he neuer  
 fall from the fauour of God, but that he is  
 called to repentaunce, and his synnes are  
 forgiven hym. For this foundation shall  
 neuer faile, the Lozde knoweth who are  
 his,

his, and whom soeuer he hath knowen be-  
foze all tyme, theim he will call in tyme  
thought conuenient to his wisdom, and  
theim who be hath so called, he hath iusti-  
fied, and whom soeuer he hath iustified, he  
will glozifie eternally. Roma. viij. And in  
this iustification, whereby God receiveth  
vs into his fauour, and pardonyng our sin-  
nes, imputeth righteousness vnto vs, there  
is no degrees, for whē he doeth iustifie vs,  
he maketh vs his children, and so his chil-  
dren, that wee are his heires, and heires  
by adoption, annexed whiche Chyiste his  
only begotten sonne by nature. Roma.  
viij. Wherefoze althoughe faith, and  
good woorkes, the one beyng the instru-  
ment to receiue, the other beyng the frui-  
tes to shewe our iustificatiō, maie, & ought  
to increase daiely in vs, that are iustified:  
Yet our iustification befoze GOD, is not  
thereby increased, who imputeth righte-  
ousnesse vnto vs, for Chyistes sake alone,  
and not for our owne woorthines. Where-  
by it is euidente, how vnlike youre thirde  
kinde of iustification, is to the iustification  
of God, who iustificieth not the righteous,  
but the vngodlie manne, that beleeueth in  
hym.

faith  
& good  
woorkes



hym. And as for the testimonie that you alledge, out of the Apocalipse, although it maie haue a true meanyng, that he which is iuste, maie bee made moze iuste, and he that is holie, maie bee made moze holie, whiche is of the increase of vertues, and not of iustification: yet the beste interpretation, accoꝝdyng to the Greke phrase, is rather of continuance, then increase, and so it is beste translated, he that is righteous, lette hym be righteous still, and he that is holie, let hym be holie still. Wherefoze, you se bypō how weake a foundation, youre thirde kinde of iustification dooeth leane, namely vpon a corrupte translation. But admitte it bee so, as you dobe take it, there is greate difference betwene a iuste manne, and a manne iustified. For a iuste manne, is he, that is indued with the vertue of iustice, whiche maie increase, or diminishe in hym: But a iustified manne is he, whose synnes are forgiuen hym, and he accounted righteous, not for his owne worthinesse, but for Chꝛistes sake, therefore, although the vertue of iustice, which is a qualittie in hym, may increase, yet, because in Goddes sight, there is no respect  
of

of his worthines, his iustification can not  
increase thereby. For what can he be more  
then the sonne of God, and inheritor  
with Christ, of the kyngdome of heauen.  
If you saie, he maie haue greater reward,  
that hath greater vertues, I will not con-  
tende againste you, so that this bee reme-  
mbered, that his vertues are rewarded, not  
as his merites, but as Gods giftes, for his  
promise sake. So that a iuste, or righteous  
man, is he that exerciseth hym self, in the  
keepng of Goddes commaundementes,  
so neare as God shall giue hym grace, and  
the infirmitie of mannes corrupt nature,  
will admitte. But a iustified manne, is he  
that hauyng no iustice, or righteousness  
in hym befoze, is accepted of God for iust,  
his iniquities being pardoned, and his sin-  
nes couered. And for them that be simple,  
an example will make the matter plaine.  
There are two menne standyng befoze  
a pynce, the one that hath not transgres-  
sed the pynces lawes, whiche maie be cal-  
led a iuste manne: The other that hath  
greuously offended, and is pardoned of the  
pynce, whiche maie well bee termed a ius-  
tified manne. But this difference there  
is

is to be noted, in this example, that befoze God, none can bee iuste, or righteous, but he that is firste iustified, neither can any manne be so iuste, but that he offendeth in many thynges, and hath neede of greafe mercie. Thus it is cleare, how impertinently the increase of faith, and good woorkes, with textes of Scripture belongyng thereto, are of you drawne to iustification befoze God. Wherefoze by our affirmation, that onely faith iustificieth, we neither denie the exercise, and commoditie of christes Sacramentes, nor yet the studie, and practise of all good woorkes, commaunded of God, but rather established them: when we teache, that the Sacramentes are seals, and confirmation of this faith, and good woorkes, are the fruites of the same: firste to the glozie of God: secondly for the example of others: and thirdly, for assurance of our election to vs warde, and increase of our rewarde befoze God. And as for that, whiche you alledge out of sainte Augustine, whiche of all other writers, is moste cleare of our iudgemente, for election, iustification, and sanctification, maketh nothyng in the woorld against vs.

For

*of a true  
faith*  
For wee doe not teache (as I haue often  
saied) that a bare faith alone, whiche is  
boide of good woorkes, is sufficiente for  
our saluation, but that a true, liuely, and  
fruitfull faith, onely dooeth iustifie vs  
before God, that God maie haue all the  
glory, of our saluation in Christ: And that  
sanctification, or good woorkes, of neces-  
sitie must followe a iustified man, where-  
by God maie bee glorified, his neighbour  
profited, and himselfe rewarded, not of me-  
rite due to his woorkes, but of mercie, ac-  
cording to Goddes promise.

*of good  
works*  
And that whiche saint James speaketh  
of saith, that it dooeth not iustifie, alone,  
he meaneth, as he himselfe expoundeth, of  
a deade faith, whiche is boide of good  
woorkes, of an historிக்கal faith, that there  
is one God. &c. whiche the diuell beleueth,  
not of a liuely faith, whiche woorketh by  
charitie, nor of a iustifying faith, whiche  
embraceth the mercie of God set forth in  
his promises. So that this sayng of saint  
James, a man is not iustified by faith on-  
lie, is all one with this, a deade faith or an  
historிக்கal saith doth not iustifie, whiche  
we doe alwaies affirme. And where as he  
speaketh

speakeſh of iuſtification by woordes, hee  
meaneth of argumentes proues, and cer-  
taine ſignes to the woꝛlde, of iuſtification  
befoꝛe God, as it is manifeſt by his exam-  
ples. Foꝛ Abꝛaham was iuſtified befoꝛe  
God by faith, without reſpect of his woꝛ-  
kes, as ſainct Paule doth teſtifie, when he  
beleued the promiſe, and that the ſcrip-  
ture ſaied his faith was imputed to hym  
foꝛ rightouſnes, whiche was long befoꝛe  
he offered his ſonne Iſaake: but this his  
obedience, was a triall and manifeſt teſti-  
monie, of his iuſtification by faith, to all  
the woꝛlde. whereuppon as ſaincte James  
concludeth, it was euident to al men, how  
this ſcripture was fulfilled: Abꝛaham be-  
leued God, and it was imputed to hym foꝛ  
righteouſnes. Likewise the harlot *Rahab*,  
as witneſſeth the Apoſtle to the Hebꝛues  
the. 11. was iuſtified by faith, when ſhe be-  
leued the woꝛde of God, concernyng the  
deſtruction of her Countrey, and all thent  
that did not ioigne themſelues to the peo-  
ple of god: but ſhe ſhe wed the fruit of this  
faith, when ſhe entertained and diſmiſſed  
the ſpies, that came to her houſe. So that  
by this diſtinction, of faith and iuſtifica-  
m. j. tion,

tion, saint James agreeth with S. Paule, whiche without it, can neuer by reconciled. For that confusion of faith and woꝝkes, which the papistes make to concur in iustification, can neuer make them agree, for saint Paule doth flatly exclude woꝝkes from that office. Wee determine saith he, that a man is iustified by faith without the woꝝkes of the lawe. Rom. 3. But this is the iudgement of both the Apostles, that a liuely faith alone doth iustifie. The one affirmeth, that nothing is required to iustifie but faith, the other affirmeth, that faith whiche onely is required as sufficient to iustification, is not deade, solitary or vnfructfull, but liuely, fructfull, & accompanied with manie vertues, & good woꝝkes. For he that acknowledgeth his sinnes to be forgiven of God for Chyistles sake, and that he is receiued of God as his childe (whiche is to be iustified) must needs loue God, and all theym that loue God, muste needs haue a desier to obeye God, honour God, to be thankefull to God, and to pꝛofesse all them, that God hath commaunded hym to loue. And this is the woꝝke effecte of onely faith iustificyng.



justifying. But because you make it so  
straunge a matter, as though it had neuer  
been heard of in the worlde before nowe,  
that faith alone or onely faith doth iusti-  
fie, I will rehearse you the sentences of a  
fewe doctours, that I haue readde, whiche  
in plaine wordes affirmed the same, ma-  
ny hundred yeres before you and I were  
borne. Not doubtyng but they, that haue  
redde more then I, are able to bring forth  
a greate deale more then I haue brought.

*Origines*, though otherwise a verie vn-  
pure writer, yet for iustification by faith  
onely, speaketh very plainly, although not  
in all pointes truely, vpon the Epistle to  
the Rom. lib. 3. Cap. 3. *Dicit sufficere solius fi-  
dei iustificationem, ita ut credens quis tantum-  
modo, iustificetur etiam si operis nihil ab eo fue-  
rit expletum. Imminet igitur nobis qui integram  
esse scripturam Apostoli conamur asserere, &  
ordine suo cuncta constare, ut requiramus, quis  
sine operibus, sola fide iustificatus sit. Quantum  
igitur ad exemplum pertinet &c. S. Paule*  
saith that the iustification of faith alone,  
doth suffice, so that he whiche beleneth on-  
ly, maie bee iustified, although he haue  
doen no good worke. Wherefore it standeth  
m. y. doth

best vs vppon, that take in hande to be-  
 sende the wrytyng of the Apostle, to bee  
 perfecte and all thinges therein to stande  
 with good order, to enquire who was in-  
 stified by faith onely without woorkes.  
 Wherefoze for examples sake, I thinke  
 that theise is sufficiente, whiche beeyng  
 crucified with Chyste, cried to hym from  
 the Crosse. Lord Iesu remember me whil  
 thou comest into thy kyngdome. Neither  
 is there any other good woorkes of his de-  
 scribed in the Gospell, but for this salety  
 onely, Iesus saide to hym, verily I saie to  
 thee, this day thou shalt bee with me in  
 Paradise. Thus far *Origine*. Neuertheles  
 wee muste remember, as I haue saide be-  
 foze, that although this thief was iustified  
 by faith onely, yet this faith was fructi-  
 full of suche good woorkes, as the tyme suf-  
 fered hym to expresse, as inuocation, re-  
 pentance, reprehension of his fellowe, &c.  
 The same *Origens* saiet. *I dem enim ipse de-  
 us, ex viroq, populo non circumcisionis, aut pro-  
 prii privilegio, sed solius fidei contemplatione  
 iustificat.* The same God out of bothe the  
 people, not by privilege of Circumcisiō, or  
 vncircumcisiō, but by the contemplatōn  
 of

of faith alone, dothe iustifie. And in the 4. booke and. 4. Cap. *Initium iustificandi à deo fides est qua credit in iustificantem, & hec fides cum iustificata fuerit, tanquam radix umbre suscepto haret in anima solo. &c.* Faithe is the beginnyng of iustifiyng befoze god, which beleueth in hym that iustificeth, and this faithe after it is iustified, as a roote that is watered with a shewre of raine, abyedeth faste in the grounde of the soule, that when it beginneth to bee dressed and delued by the lawe of God, the boughes arise in it, whiche bring forth the fruite of good workes. And in diuers other places *Origē*, sheweth himself to be of the same minde. *Saint Cypriane ad Quirinum. Cap. 4. In nullo gloriandum quando nostrum nihil sit.* We haue to boast of nothing, seying nothing is our owne. Where bee then our merites? Againe. *Cap. 42. Fidem tantum prodesse, & tantum nos posse, quantum credimus.* We affirmeth that faithe onely doth profite, and that so muche as we beleue, so muche we maie obtaine. Wherein he agreeth with our sauiour *Christe* saiyng, all thinges are possible to hym that beleueth. Also in his booke *de duplici Martyrio*, he writeth thus.

m.ij.

Non

*Non credit in deum, qui non in eo solo collocat  
torius felicitatis sua fiduciam.* We doo the not  
beleue in God whiche dooeth not place in  
him alone the assurance of all his felicitie.  
In whom then doe Papistes beleue, that  
truste in their owne merites and in crea-  
tures: Sainct Hilarie agreeth in the same  
sentence *de Trinitate. lib. 2. Ea cum sola fide  
expleri qua precepta sunt oporteres. &c.* Seeing  
that these things whiche are commaun-  
ded, must be accomplished by faith onely,  
that is to worshippinge the father, and with  
hym to honour the sonne, and to abounde  
in the holy ghoste, wee are inforced to ex-  
tende the basenes of our speache, to those  
things that are vnspeakable. Also wy-  
tyng vppon Mathewe Canone. 21. he hath  
these wordes *Nam inuiti licet confitetur qui  
obsecutus sit voluntati iunior scilicet, filius obo-  
diens professione licet non efficiens in tempore.  
Quia fides sola iustificat, atq; ideo publicani &  
meretrices in regno celorum erunt priores, quia  
Ioanni crediderunt.* For thei confesse though  
it be againste their will, who hath obeyed  
the fathers wil: namely the yonger sonne  
obedient in profession, althoug not per-  
forming in time. Because faith alone doth  
iustifie,

iustifie, and therefore the Publicanes and  
 harlattes shalbe sower in the kingdome of  
 heauen, because they beleued Ihon. &c.  
 And in the .8. Canon hee hath this plaine  
 conclusion. *Fides sola iustificat*, saithe alone  
 doth iustifie. Therefore wee are not alone  
 that teache so. *Gregorius Nazianzenus* in  
 his Oration. .22. de modestia in disceptationi-  
 bus. *Prope te ait verbum est, thesaurum hunc in-*  
*tellectus habet, & lingua, hic quidem credens, il-*  
*la vero cōfitens, quid his opibus succinctus, quid*  
*dono hoc facilius? Confitere christum, & credas*  
*eum à mortuis suscitatum esse, ac saluaberis: si-*  
*quidem & credere solum iustitia est, salus autem*  
*perfecta confiteri, loquendiq; libertatem addere*  
*scientie.* The worde saith he, is neare vnto  
 thee, and this treasure thine vnderstan-  
 dyng, and thy tongue hath, the one bele-  
 uing, the other confessing, what can bee  
 more shor'te, then these riches? what more  
 easie then this gifte? Confesse Chyzt, and  
 beleue that hee is raised from death, and  
 thou shalt be saued. For to beleue onely  
 is rightousnes, and perfecte saluation to  
 confesse and to adde frædom of sprache to  
 knowledge. The same *Gregorius carmine de*  
*verbis suis*, speaking in the person of the pu-  
 m. iij. blicane

blicane that praied with the Pharise. *Nō opera me saluabunt, tua autem gratia, tuamque misericordia, mihi stillet profano, quam solam miseris rex prabusti spem peccatoribus.* *W*ikes shall not saue me, but lette thy grace and thy mercie droppe vppon mee profane man, which onely hope. *D*ying thou hast geuen to miserable sinners. From hym dissenteth not *Basilus*: *Ad agnus de humilitate hom. 31. Hec enim est perfecta, ac integra gloriatio in deo, quando neque ob iusticiam suam quis se iactat, sed nonis quidem seipsum vera iusticia indigum esse, sola autem fide in Christum iustificatum esse.* This is a perfecte and full reioysyng in *GOD*, when a manne doeth not boast hymselfe of his owne righteousness, but knoweth hymselfe to be voide of true righteousness, and to bee iustified by faith onely in *Christ*. The *Bapiste* nowadaies saieth it is greate pryde and presumption whiche *Basile* acknowledgeth to be true humilitie.

*S*ainte *Ambrose* in many places, sheweth hymselfe to bee of the same minde, as in his exhortation *Ad virgines*, speaking of the dowrie, that *Christ* requireth of vs, to ioigne with hym in marriage: *Sola est fides virg*



*verig, indiscreta sexui, census virorum das vir-*  
*ginum.* It is faithe onely, whiche is indiffe-  
 rente to bothe sexes, the substance of men  
 the doturie of virgines. Also in the same  
 woꝝke. *Nam vnde mihi tantum meriti est cui*  
*indulgentia pro corona est?* Foꝝ whẽce should  
 I haue so greate merite, when mercie is  
 my crowne. And againe, *Non ex operibus sed*  
*ex fide vnusquisq, iustificatur à domino.* Not  
 by woꝝkes, but by faith is enery one iusti-  
 fied of the loꝝde. And in his Epistle. 82. *Ad*  
*Rercollenses: Sola vos comitabitur fides. Eris*  
*sanè etiã iustitia comes si fides preuia sit.* One-  
 ly faithe shall beare you compaignie. And  
 righteousnes also shalbe your companion,  
 if faithe goeth befoze. Also in *Lucam lib. 2.*  
*Capit. 2. Nihil in hoc censu verearis terribile,*  
*nihil immitte, nihil triste, sola vnumquemq, fides*  
*signat.* Feare nothyng in this taryng, that  
 should bee terrible, nothyng cruell, no-  
 thyng sadde, oꝝ beaue: onely faithe doeth  
 marke euery manne: But these places,  
 you will saie, are somewhat darcke: You  
 shall haue therefoꝝe, them that are plaine  
 enough. Upon the Epistle to the Romain-  
 nes. Chapit. iij. vpon these woꝝdes. *Iustifi-*  
*cari gratis per gratiam ipsius,* that is, Weyng  
 m. b. iustified

iustified freely by his fauoure, he writeth  
thus: *Iustificati sunt gratis, quia nihil operan-  
tes, neq; vicem reddentes, sola fide iustificati sunt  
dono dei.* Thei are iustified freely, because  
without any woozkyng, or requitynge,  
thei are iustified by faithe alone, by the  
giste of God. And vpon the iij. Chapter  
*Quomodo ergo Iudai per opera legis iustifica-  
ri, se putant, iustificatione Abraha, cum vides  
ant Abraham non ex operibus legis sed sola fi-  
de iustificatum? Non ergo opus est lex, quando  
impius per solam fidem iustificatur apud deum  
secundum propositum gratia dei. Sic decretum  
dicit à deo in cessante lege solā fidem gratia dei  
posceres ad salutem.* That is. How dooe the  
Iewes thinke, that thei maie be iustified  
thzough the woozkes of the lawe, by the  
iustification of Abraham, when thei see  
that Abraham, was not iustified by the  
woozkes of the lawe, but by faithe alone?  
Therefore the lawe is not necessarie, see-  
yng the vngodly manne, is iustified befoze  
GOD, by faithe onely, accoꝝdyng to the  
purpose of the grace of God: for so he saith  
it is decreed of God, that the lawe ceasynge  
the grace of God requireth faithe alone  
to saluation.

And

And in the same Chapiter, *Beatos dicit, de quib<sup>us</sup> hoc sanxit deus ut sine labore et aliqua observatione, sola fide iustificentur apud deum.* He saith thei are blessed, of whom GOD hath decreed this thyng, that without labour, and any obseruation, thei should bee iustified befoze God, by faith alone. And againe: *Manifeste beati sunt, quibus sine labore, vel opere aliquo, remittuntur iniquitates, & peccata remittuntur.* *Nulla ab his requisita penitentia opera, nisi tantum ut credant.* It is manifeste, that thei are happie, to whō their iniquities are forgiven, and their synnes hidde, without any labour, or woork of theirs, and no woorkes of repentance, required of them, but onely that thei should beleue,

And in the. 10. chapiter. *Nallum opus dicitur legis, sed solum fidem dandam in causa Christi.* He saith, that no woork of the lawe, but onely faith muste bee given in the cause of Christe. And in the eleuenth chapiter. *Et quoniam versutia aduersarii circulatori peccata ceperant, ut per interdictum magis reus homo constitueretur: deus clementia bonitatis sua semper, homini procurans, ut & quod sine lege erat peccatum, & in lege non possit deleri,*

lari, hoc decreuit, ut solam fidem poneret, per quam omnia peccata abolerentur, ut quia nulla spes per legem omnibus hominibus erat, dei misericordia saluarentur. And because through the subtiltie of the aduersarie, synnes beganne to bee increased, so that through the forbidding, a manne was made more guiltie, God providing alwaie for manne, by the mercie of his goodnes, so that, that whiche was synne without the lawe, and by the lawe could not bee putte awaie, he decreed this, to prepare onely faith, by whiche all synnes should be taken awaie, that because there was no hope to all men by the lawe, thei might bee saved by the mercie of God. And upon the 1. Co2. Cha. 1. *Datam dicit gratiā, à deo in Christo Iesu, quia gratia sic data est in Christo Iesu, quia hoc constitutum est à deo, ut qui credit in Christum saluus sit sine opere, sola fide gratis accipiens remissionem peccatorum.* He saith, that grace is given from God, in Iesus Christe, because grace is so given in Christe Iesus, for that it is so appointed of God, that he whiche beleueth in Christe, shall bee saved without wo2kes, receiuyng forgiveness of his synnes freely, by faith alone.

And

And vpon the 9. Co2. Chap. 19. speaking  
of the lawe of the Gospell. *Hac lex dat li-*  
*bertatem solam fidem poscens.* This lawe giveth  
libertie, requirynge faith alone.

And in the Preface before the Epistle  
to the Galathians. *Si ergo hac dicta intelli-*  
*gent, à lege recederent, scientes à predicatione*  
*Ioannis Baptista, legem iam cessare, ut sola fi-*  
*des sufficiat ad salutem abbreviata ex lege.* It  
therefore thei did vnderstande these say-  
ynges, thei would depart from the lawe,  
knowyng that since the preachyng of Ihs  
the Baptiste, the lawe is now ceased, and  
faith alone sufficeth, whiche is an abbreui-  
gemente of the lawe. Also vpon the third  
Chapter of the Epistle to the Galathians  
*Sed aliud aduersum improuida presumptione*  
*defendunt, putantes iustificationem sine operi-*  
*bus legis prouenire non posse, cum sciant Abra-*  
*ham qui forma eius rei est, sine operibus legis*  
*per solam fidem iustificatum.* But thei main-  
taine an other contrary thyng, by vnskill-  
full presumption, thinkyng that iustifica-  
tion, can not bee obtained without the  
workes of the lawe, whereas thei knowe  
that Abraham, whiche is the example of  
that matter, was iustified by faith onely  
without

An answer to a

without the woorkes of the lawe.

And againe. *Manifestatis enim peccatis suis conclusi sunt ut se excusare non possent, sed quærerēt misericordiam ut veniens qui promissus erat Abraham, solam fidem ab eis posceret, quam habuit Abraham.* For when their synnes were made open, thei were concluded, so that thei could not excuse theim selues, but were faine to seeke mercie, that when he came, whiche was promised to Abraham, he might require onely faith of theim, whiche Abraham had. And vpon the v. Chapter. *Atq. per hoc neq. preputium valet quiquam neque Circumcisio. Sed sola fides opus est in charitate ad iustificationem.* And by this, neither Circumcision, nor vncircumcision is woꝛthe any thing, but onely faith in loue, is necessarie to iustification.

Chrysostome also, although he dooe often saie, that faith alone is not sufficient to saluation, he meaneth it of a deade, and an hystozicall faith, whiche is not fruitefull of good woꝛkes, as saint James doth: But that he acknowledgeth a true, and lively faith, to iustifie alone, maie sufficiently appeare by these testimonies. First vpon Math. Chapter. j. Rom. j. *Non enim laboribus*



laboribus nostris, neq; sudoribus, non doloribus  
 & arumnis, sed per dei in nos tantummodo chari-  
 tatem, & a grãdia hac promissa suscepimus. Pot  
 by our labours, noꝛ our trauailes, not by  
 dur soꝛowes, and griefes, but onely by the  
 lone of God toward vs, we haue receiued  
 these greate promises. And in the twelue  
 Homelic: *I am non visibili specie qua utiq; non  
 egemus, cum nobis pro cunctis sola fides sufficiat.*  
 We haue not nede now of ourt ward thew  
 when onely faithe sufficeth vs foꝛ al thin-  
 ges. And vpon the Actes Home. xxx. *Vide  
 quomodo ubiq; omnia tribuunt deo. Hos & nos  
 imitemur. Nihil nostrum esse putemus, quando-  
 quidem & ipsa fides non est nostrum opus.* See  
 how thei ascribe all thynges, euery where  
 to god. Lette vs then followe theim, lette  
 vs thinke nothyng is our owne, seying that  
 faithe it self is not our woꝛke. And againt  
 Home. xxxij. *A sola fide (inquit) illa affec-  
 ti sunt, & non operibus, vel circumcisione.* Thei  
 obtained (saith he) those thinges by faithe  
 alone, not by woꝛkes, oꝛ Circumcision. A-  
 gaine De prodit. Iud. Speakyng of the pe-  
 nitente Whiefe, whether he had any good  
 woꝛkes, oꝛ were Baptised. *Neq; enim de  
 hoc contenderim ego, sed illud vnum asseuerau-*  
 rim,

rim, quod sola fides per se saluū fecerit. Of that matter I will not contende, but this one thyng I will affirme, that onely faithe by it self, made hym to bee saued Also vppon the Episto. ad Roma. Home. ij. Speakyng of righteousnesse. *Non enim sudoribus, & laboribus, illam comparabis, sed ex diuino gratia dona quod ex supernis est gratis vt accipias oportet. Vnum hoc solum adferens de tuo, vt credas.* Thou shalt not obtaine it by labours, and trauailes, but thou must receiue it freely, by the gifte of Gods grace, whiche is from aboue, byngyng this one thyng onely of thyne, that thou beleue. Againe, Hom. vij. *Hic virtutem dei ostendit, quod non solum saluauit, sed & iustificauit, & in gloriationem induxit, nullis ad hoc vsus operibus, sed fidem tantum exigens.* Heare he sheweth the power of God, that he hath not onely saued vs, but also iustified, and brought vs into a reioysyng, vsyng here to, none of our woorkes, but requiryng faithe onely. And againe. *Quam primum homo credidit confectum iustificatus est.* So sone as a manne hath beleued, immediatly he is iustified. And Hom. viij. *Ne enim quis dicat quid vetat quominus, & fidem habeam, & legem interim ser-*  
uam,

*nem, ostendit fieri non posse. Fidei siquidem virtutem de honestat, quisquis legem ut velut saluantem seruat.* And least any manne should saie, what letteth, but that I maie haue faith, and kepe the lawe also? He sheweth it can not be, so? he dishonoureth the vertue of faith, who so keepeth the lawe, as able to saue hym.

And in the 9. Hom. *Nos solam fidem attulimus*, we haue brought faith alone. And in the same Homelie *Apostolus cum dicit spes non confundit, non recte factis nostris, sed dilectioni dei rem omnem acceptam fert.* When the Apostle saith, hope doth not confound, he ascribeth the whole matter, not to our good deedes, but to the lawe of God. And in the. 14. Hom. *Vnum enim hoc tantum modo donum dei obtulimus, quod futura nobis promissum credimus, atque hac sola via saluati sumus.* This onely gifte we haue offered to God, that when hee promiseth vs thinges to come, wee beleue hym, and by this onelie waie we are saued. Also vpon the Epistle ad Galath. Cap. 2. *Scientes quod non iustificabitur homo ex operibus legis, sed tantum per fidem Iesu Christi,* knowing that a man shall not be iustified by the woꝝkes of the lawe, but  
n.s. onely

onely by saith of Iesues Chyſte. And vpon  
 Cap. 3. *Tum enim valet fides, cum nihil ac-  
 ceſſerit ex lege.* Then ſaith is of force, whē  
 nothing of the lawe is added to it. Also  
 ſpeakynge of Abraham. *Quod ſi is ante gra-  
 tiam ex fide iuſtificatus eſt, idq; cum & operibus  
 bonis floreret, multo magis nos.* Quid igitur illi  
 detrimenti attulis, quod nō eſſet ſub lege? nihil,  
 ſed ſufficiebat ei fides ad iuſticiā. If he befoze  
 the time of grace, were iuſtified by faith,  
 and that whē he flouriſhed in good woꝝkes,  
 muche moze we. What hurte was it then  
 to hym, that he was not vnder the lawe?  
 none at all. But his faith was ſufficiente  
 to hym foꝝ righteouſnes. Again. *Rurſum illi  
 dicebant qui ſola fide nititur execrabilis eſt, hic  
 contra demonſtrat, qui ſola fide nititur, eum be-  
 nedictum eſſe.* They ſaide, hee that truſteth  
 vnto faith alone is accuſed, but he ſaith,  
 contrariwiſe, he that truſteth vnto faith  
 alone, is bleſſed. *Quā enim lex eſſet infirmior  
 quam ut poſſet hominem ad iuſticiam perducere,  
 repertum eſt non leue remedium, nempe fides,  
 qua quod legi erat impoſſibile, per ſe redderet poſ-  
 ſibile.* Foꝝ whē the law was of leſſe force,  
 then that it was able to bzing a manne to  
 righteouſnes; a remedie of no ſmall force  
 was

was founde out, namely saith, whiche by  
herselfe, shoulde make that possible, which  
was impossible to the lawe. Also vpon the  
Epi. ad Epheſ. Rom. 5. *Ex sola quippe fide nos  
saluauit.* For he saued vs by faith alone.  
And vpon the Ep. ad Coloss. Rom. 5. *Appa-  
ret quidem & in reliquis magna mysterij huius  
gloria, verū multo magis in istis. Hoēs enim la-  
pidibus stupidiore ad angelorū subito dignita-  
tem simpliciter nudis verbis, solaq; fide sine om-  
ni operum adminiculo euehere reuera gloria est,  
ac mysterij huius diuitia.* The greates glorie of  
this misterie truely appeareth in the rest,  
but muche more in these. For to aduance  
men that are more doltishe then stones,  
sodenly to the dignitie of Angelles, simplie  
with bare woordes, and faith alone, with-  
out all helpe of woordes, is glorie in deede,  
and the riches of this misterie. And in the  
6. Rom. *Per fidem operationis dei qui exiit  
eum ex mortuis, Benedixit, totum enim fidei est.  
Credidistis deum exitare posse, atque ita exi-  
ti estis.* By faith of the operation of God,  
which raised him from the deade. He hath  
saied well. For it is all of faith. You haue  
beleued that God can raise you, and so you  
are raised. Againe, *In decretis (inquit) quibus  
n. ij. decretis*

decretis fide: satis est credere, non operibus opera, sed fidei adiunxit opera. In the decrees (he saith) whiche decrees? In faith, for it is sufficient to beleue, he ioyneeth not woorkes to woorkes, but woorkes to faith. Also bp̄pon. 2. Thess. Rom. 4. Quo modo in salutē v̄s sanctificaret nos per spiritum. Ab istis namque salutis nostra summa dependet, nusquam ab operibus, nusquam à recte factis, sed per fidem veritatis. Howe vnto saluatione that he might sanctifie vs by his spirit. For herof dependeth the summe of our saluation, not at al of woorkes, not at all of good deedes, but by faith, or beleue of the truth. Also bp̄o the 1. Tim. Rom. 3. Id solum inquis attulimus nos quia credidimus christū nos posse saluare. This onely saith he haue wee bzought, namely, that we haue beleued, that christ is able to saue vs. And in the. 4. Rom. Quid igitur est? ita cui difficilis habebatur fides, quod inimici, quod peccatores, quod hi qui in lege non iustificantur, neque per opera, hi continuo ex fide sola primas partes meritorum consecuti sunt. &c. What is it then? so that to whom saith he seemed a harde matter, because that enimies, because that sinners, because that they whiche coulde not bee iustified by the lawe,



lawe, nor yet by woꝝkes, these immediatly by faith, alone obtained the chief woꝝthines. And in the same place. *Incredibile enim videbatur, siquidem homo qui omnem priorem vitam frustra, atque inaniter consumpsisset, duxissetq; per mala opera, post modum ex fide sola saluandus diceretur.* For it seemed an incredible thing, that a manne, whiche had spent all his former life vainely and to no purpose, but passed it awaie in euill woꝝkes, shoulde afterwarde be saide to be saued by faith alone. Also the Epistle to Titus. Rom. 3. *Si enim credis fidei, cur alia inferi quasi fides iustificare non sufficiat sola.* If thou truste vnto faith, why bringest thou in other thinges: as though faith alone were not sufficient to iustifie. Likewise vpon the Epistle to the Hebrewes Cap. 4. Rom. 7. *Accedamus cū fiducia petentes. Tantum fidem adferamus, & omnia tribuet.* Lette vs appoache neare with confidence making our petition, let vs bring forth faith onely, and he geueth all thinges. These testimonies dooth abundantly declare, what Chrysostome thought of iustificatio by faith alone. Let vs now see what saint Jerome wil saie to the same matter. First  
n. iij. therfoze

therfoze against the Pelagians. lib. 1. Hee  
 wryteth thus . *Ergo iusti sumus quando nos  
 peccatores fatemur, & iustitia nostra nō ex pro-  
 prio merito, sed ex dei consistit misericordia.*  
 Then are we righteous, when we confesse  
 our selues to bee sinners, & our vnrigh-  
 teousnes consisteth not of our owne merite,  
 but of the mercie of god. And in the .2. boke  
 of the same worke. *Manifeste ostendit non  
 in hominis merito, sed in dei gratia esse iusticiā,  
 qui sine legis operibus credentium suscipit fidem.*  
 He sheweth manifestly, that righteousness  
 is not in the merite of a manne, but in the  
 grace of God, whiche receiueth the saith  
 of beleuers without the woorkes of the  
 lawe. Also in his Commentarie vpon  
 Marke Chap. 14. *Gratia non meritis saluati  
 sumus à deo: we are saued of God by grace,  
 and not by merites.* And oftentimes els  
 where he speaketh to the same effecte, but  
 especially in the Commentarie vpon the  
 Epistle to the Romaines, whiche beareth  
 his name. Cap. 4. *Conuertentem impium per  
 solam fidem iustificat deus, non opera bona qua  
 non habuit.* God iustifieth the vngodly man  
 when he conuerteth by faith alone, not by  
 good woorkes whiche he had not. And Cap.  
 Cap. 10.

10. *Ignorantes quod deus ex sola fide iustificat, & iustos se ex legis operibus, quā nō custodiebant putantes. &c.* Pot knowyng that God doth iustifie by faith alone, and thinking them selues iuste by the woorkes of the lawe whiche they did not kepe: Againe. *Talis est ille qui Christum credidit die qua credidit, qualis ille qui uniuersam legem impleuit.* He that beleueth in christ, is such a one & first daie in which he beleueth, as he is, & hath fulfilled all the lawe. And againe *Moyse distinguit in leuitico inter utramq; iusticiam, fidei scilicet atque factorum, quod altera operibus, altera sola fidei credulitate accedente fiat.* Moyses in *Leuiticus* made distinction of both kindes of righteousness, namely of faith & of deedes, that the one is brought to passe by woorkes, the other by onely beliefe of faith commyng vnto it: yet againe in the same *Chapiter. Ergo si fides sufficit ad iusticiam, & confessio ad salutem, inter Iudeum & Gentiles credētes, nulla est discretio.* Therfore if faith suffice to righteousness, and cōfession to saluation, there is no difference betwene the Jewe and the Gentile that are beleuers. And vpon the *Epistle ad Gal. Cap. 1. Gratia vobis qua sola estis fide saluari.* Grace to you  
 n. iij. by

by whiche alone through faith you are  
 saved. And Cap. 2 *Non ex operibus legis, sed  
 sola fide sicut Gentes, vitam in Christo inuenisse  
 se nosti: He maketh Paule speakynge to  
 Peter sayynge: Thou knowest that thou  
 thy selfe, haste founde life in Christe, not  
 by the woorkes of the lawe, but by faith  
 alone as the Gentiles hane. Again. Si enim  
 gentes fides sola non saluat, nec nos, quia ex o-  
 peribus legis nemo iustificatur. If faith alone  
 doth not saue the Gentiles, no moze doth  
 it saue vs, for no manne is iustified by the  
 woorkes of the lawe. And vpon these woꝝ-  
 des of Paule. In fide uino filij dei. In sola fide  
 quia nihil debet legi antiqua. Abiecta enim est  
 gratia, si mihi sola non sufficit. I liue saieth  
 Paule by the faith of the sonne of God,  
 that is saieth Jerome by faith alone, for  
 I owe nothing to the olde lawe. For grace  
 is cast awaie, if it alone bee not sufficient  
 for me. And Cap. 3. Spiritum sanctū sola fide  
 accepistis, qui non nisi a iustis accipitur: iustos  
 autem sine legis operibus uos esse constat. You  
 hane receiued the holy ghoſte by faith alone,  
 whiche is not receiued but of righteous  
 persons. And it is plain that you are righ-  
 teous with out the woorkes of the lawe.*

Moreover

**Moreouer.** *Abraham credidit deo, & reputa-*  
*tum. &c.* Ita & vobis ad iustitiam sola sufficit  
*fides.* Abraham beleued **GOD**, and it was  
 accounted to hym for righteousnes. So  
 faith alone is sufficiente for you also to  
 righteousness. Furthermoze in the same  
**Chapiter.** *Quaritur sane hoc loco si fides sola*  
*sufficiat Christiano, & utrū non sit maledictus,*  
*qui Evangelica precepta contemnet. Sed fides*  
*ad hoc proficit, ut in primitiis credulitatis acce-*  
*dentes ad deum iustificet, si deinceps in iustifica-*  
*tione permaneant. Caterum sine operibus fidei,*  
*non legis, mortua est fides.* It is in deede de-  
 maunded in this place, if faith alone bee  
 sufficiente for a Christian man, and whe-  
 ther he is not accursed, that shall despise  
 the preceptes of the Gospell. But faith  
 profiteth thus farre, that in the beginning  
 of beleuyng, it iustificieth those that come  
 vnto god, if after ward thei continue in iusti-  
 fication. But without the woakes of faith  
 not of the lawe, faith is deade. Also spea-  
 kyng of the lawe. *Quia nemo illam seruat*  
*ideo dictum est quod sola fide iustificandi essent*  
*credentes.* Because no manne keepeth the  
 lawe, therefore it is saied, that the bele-  
 uers must bee iustified by faith alone. Al-

so vt sola fide Gentes benedicerentur, in Christo  
 sicut promissum est Abraha, that the Gentiles  
 might bee blessed, by faith alone in  
 Christe, as it was promised to Abraham.  
 Also: *Lex autem non est ex fide nam iustificat  
 sola fides*. The lawe is not of faith, for  
 faith alone dooeth iustifie. Againe, *necesse  
 est sola fide saluari credentes*. It is necessarie,  
 that the beleuers should be saued by faith  
 alone. Againe *Equaliter & Iudei, & Gen-  
 tes per solam fidem filij dei estis, qua credidistis  
 Christo*. Bothe Iewes, and Gentiles, you  
 are a like the sonnes God, by faith alone,  
 by which you haue geue credite to Christ.  
 Also vpon the .v. Chapter. *In sola fide cru-  
 cis dico esse salutem*, I saie, that saluation con-  
 sisteth in faith alone of the crosse: That  
 is, of the death of Christ. And vpon the .vj.  
 Chapter. *In sola fide spes collocatur anima-  
 rum*. In faith alone resteth the hope of  
 soules, Also vpon the Episto. ad Ephe. .ij.  
*Gratia saluati estis, non meritis prioris vite sed  
 sola fide*. You are saued by grace, not by  
 merites of your former life, but by faith  
 alone.

Also vpon these wordes, *Legem manda-  
 torum in decretis abrogans*) *per solam fidem,*  
 iustit



*inustificans, moralia sola decernēs. Abzogat yng*  
the lawe of pzeceptes, that was in decrees  
iustificyng by faithe onely, and decreeyng  
the moꝛall pzeceptes, onely to bee obser-  
ued. And vpon these wooꝝdes, *Per crucem*  
*interficiens inimicitias) per solam fidem crucis,*  
*qua nullum deterret, non enim grauis aut diffi-*  
*cilis est, quam habere etiam latro potuit crucifi-*  
*xus.* By his Crosse slayng the harted) by  
only faithe of his crosse. which maketh no  
man afraied, for it is not heauie, or harde,  
whiche euen the Thiefe that was cruci-  
fied might haue. Finally, vpon the Epist.  
*ad Philip. iij.* Where sainte Paule saith,  
that he hath not the righteousnes, whiche  
is of the lawe, but that whiche is by the  
faithe of Chꝛist Iesus he noteth: *Sed illam*  
*qua a deo pro pace, & sola fide collata.* But I  
haue that righteousnesse, whiche is geuen  
properly of God, and by faithe alone. *Ruf-*  
*inus* also, whiche otherwise was a greate  
aduersarie of saint Hieromes, yet in this  
poincte, he is his verie frende, and of the  
same iudgemente, as he was the iudger of  
al learned men at that time, excepte *Relas-*  
*gins* the arche heretike, and his fellowes.  
*Ruffinus* therefore, in his exposition of the  

Crede,

*Crede*, vpon the Article of remission of sin-  
nes, writeth thus. *Verum de remissione pec-*  
*catorum sufficere debet sola credulitas. Quis e-*  
*nim causas, aut rationem requirat, vbi indul-*  
*gentia principalis est causa.* But for remissa-  
on of synnes onely, beliese ought to suf-  
fice, for who should require causes, or a res-  
son: where mercie is the principall cause:  
So that when iustification, is thzough re-  
mission of sinnes, as saint Paule proueth  
out of the Psalme. cccij. And remission of  
synnes is obtained by faithe alone, who cā  
deny that iustificatiō is obtained by faithe  
alone. Saint Augustine, although he doe  
not so often repeate the tearmes of faithe  
alone, yet no writer more often, nor more  
substantially setteth forth the righteous-  
nesse by faithe alone, and as he had specia-  
lly more occasion, beyng troubled with  
the Pelagians, and Celestianes, in his confes-  
sions *Libro. x. Cap. xxix. Tota spes mea, non*  
*nisi magna valde misericordia tua. Da quod in-*  
*tes, et inbe quod vis.* All my hope is nothing  
els, but thy exceeding greate mercie (O  
God) Geue that thou commaundeſte, and  
commaunde what thou wilt. Also in his  
Epistle to Sixtus. 105. *Restat igitur ut ipsam*  
*fidem*

fidem unde omnis iustitia sumit initium, propter  
 quod dicatur ad ecclesiam in Cantico Cantica-  
 rum venies, & transies ab initio fidei, non hu-  
 mano quo isti extolluntur saluamus arbitrio, nec  
 ullis praeaccedentibus meritis, quoniam inde incipiunt  
 bona quaecumque sunt merita, sed gratuitum donum  
 dei esse fateamur, si gratiam veram id est sine me-  
 ritis cogitamus. It remaineth therfore, that  
 we doe not ascribe to the free will of man,  
 whereof these menne are so pzoude, nor  
 to any merites goyng befoze, that haue  
 faithe it self, of whiche all righteousnesse  
 taketh his beginnyng for whiche it is said  
 vnto the Church, in the Canticle, thou  
 shalt come, and passe by the beginnyng of  
 faithe) because that hereof all good meri-  
 tes, whatsoeuer they be beginne: but that  
 we confesse it to bee the free gifte of God,  
 if we thinke of true grace, whiche is with-  
 out merites. Also in his 120. Epistle to Ho-  
 noratus, speakyng of faithe: *Ex hoc quippe  
 incipiunt bona opera ex quo iustificamur, non  
 quia processerunt iustificamur, For hertof be-  
 ginne good woorkes, whereof we are ius-  
 tified, wee are not iustified, because they  
 wente befoze. In his Enchiridion ad Lau-  
 rentium Capite 99. Sola gratia redemptos dis-  
 cernimus*

cernimus à perditis quot in unam perditionis  
concreuerit massam ab origine ducta causa com-  
munis. We discerne theim, that are rede-  
med from those that are losse, by grace al-  
one, whom the common cause, deriued  
from the beginnyng, hath bredde into one  
lumpe of perdition. Also in his booke *De*  
*fide, & operibus. Capit. 22.* In illis duobus tota  
lex pendet, & Prophetia, licet recte dici possit  
ad solam fidem pertinere dei mandata, si non  
mortua sed viva illa intelligatur fides, que per  
dilectionem operatur. In these twoo the  
whole lawe, and the Prophetes depēdeth,  
although it maie bee well saied, that the  
commandementes of God, pertaine to  
faithe alone, if not, a deade faithe bee un-  
derstoode, but that lively faithe, whiche  
worketh by loue. And in his treatise *Octo-*  
*ginta trium questionum. lxxviij.* Ipsa eadem gra-  
tia, qua data est per fidem, nullis nostris meri-  
tis data est. The same grace, whiche is ge-  
uen thzough faith, is geuen to none of our  
merites. Also *Quest. lxxvi.* Quapropter non  
sunt contrarie duorum Apostolorum sententia  
Pauli, & Iacobi, cum dicis vnus iustificari  
hominem per fidem sine operibus, & alius dicat  
inanem esse fidem sine operibus, quia ille dicit

de operibus quæ fidem præcedunt, iste de ijs quæ  
 fidem sequuntur, ut etiam ipse Paulus multis  
 locis ostendit. Wherefoze the sentences of  
 the twoo Apostles, Paule, and James are  
 not contrary, when the one saith, that a  
 manne is iustified by faith, without woꝝ-  
 kes, and the other saith, that faith with-  
 out woꝝkes is vaine, because the one spea-  
 keth of woꝝkes goyng befoze faith, the  
 other of suche as followe faith, as Paule  
 hymself sheweth in many places. And  
 that true faith can not bee without good  
 woꝝkes, he sheweth in his booke *De fide  
 & operibus. Capi. xxij. Inseparabilis quippe est  
 bona vita a fide, quæ per dilectionem operatur.*  
 Good life can not be separated from faith,  
 whiche woꝝketh by loue. Also in his booke  
*De natura, & gratia. Cap. xii. Fateor dilectioni  
 vestra, cum ista legerem repente letitia perfusus  
 sum, quod dei gratiam non negaret, per quam  
 solam homo iustificari potest. Hoc enim in di-  
 sputationibus talium maxime detestor & hor-  
 reo.* I confesse vnto your charity, that whē  
 I reade these thynges, I was sodainly fil-  
 led with gladnes, because he denighed not  
 the grace of God, by whiche a lone, a man  
 can bee iustified, soꝝ that thyng in suche  
 mennes

miennes disputations, I dooe mosse of all  
 deteste, and abhoze. And in the Chapter.  
 xvi. *Hac est fides ad quam precepta compellunt  
 ut lex imperet, et fides impetret.* This is faith  
 vnto whiche the commaundementes doeth  
 bziue a man, that the lawe commaundeth,  
 and faith obtaineth. Also vpon the lxviij.  
 Psalm. *Sine bonorum operum meritis per fi-  
 dem iustificatur impius.* The vngodlie man  
 is iustified by faith, without the merites  
 of good woorkes. And vpon the 88. Psalm.  
*Et quia sola fides in Christum mundat, non cre-  
 dentes in Christum soluti sunt ab emundatione.*  
 And because faith alone in Chzist doeth  
 cleanse, thei that beleue not in Chziste, are  
 free from cleansing. But what should I ta-  
 ry longer, in rehearsing sentences of Au-  
 gustine, when so many bookes, Epistles,  
 and Homelies of his are extante, whiche  
 wholie, and purposely, were composed for  
 the same matter, against the Pelagians?  
*Paulinus* also a learned manne, in sainte  
 Augustines tyme, in an Epistle wzitten  
 to Augustine. *Episto. 58.* Hath these woordes.  
*Quid enim sis ad salutem qua sola fide  
 quantur, prodest in legis memoria, et meditatio-  
 ne versari. &c.* What doeth it profite them,



to bee conuersante in the remembraunce,  
and meditation of the lawe, towarde sal-  
uation, whiche is sought by faith alone.

*Marcus Heremita* an auncient greke wzit-  
ter in his treatise, of them that thinke  
they maie bee iustified by their woorkes

wzriteth on this wise, ὁ κύριος πᾶσαν ἐντο-  
λήν ὀφειλομένην δειξάτι θέλων, τὴνδε ὑποθεσά-  
μεν ἰδὼν αἵματι διδωρημένην, φησὶν ὅταν  
πάντα ποιήσῃτε προστεταγμένα ὑμῖν, τότε  
εἰπάτε, δούλοι ἀχρεῖοί ἐσμεν καὶ ὀφειλομεν  
ποιῆσαι ὡς ποιεῖκαμεν, ὅτι τὰτο οὐκ ἐστὶν μι-  
σος ἔργων ἢ βασιλείᾳ τῶν οὐρανῶν. ἀλλὰ χάρι-  
ς δεσπότου πρὸς τοὺς δούλους ἡτοιμασμένη.

The Lorde willing to shewe that euerie  
commaundement is of duety, and that the  
adoption is of gifte by his owne blood  
saith. When you haue doone all thinges  
that are commaunded you, then saie you,  
we are vnprofitable seruauntes, and wee  
haue doone that whiche we ought to haue  
doone: Therfore the kingdome of heauen  
is not the rewarde of woorkes, but the free  
gifte of the Lorde prepared for faithfull  
seruauntes. *Faustus* also an auncient Bi-  
shoppe in France wziteng a booke de gra-

*ria meritis & libero arbitrio*, hath these woordes. *Tempus gratia in quo redempti sumus, merita hominum non expectauit, opera penitus non quæsiuit, sola deus fidei nostra deuotione contentus fuit iuxta illud apostoli, credidit Abraham deo. & reputatum est ei ad iustitiam.*  
 The tyme of grace in whiche wee are redeemed did not vary for the merites of men, did not require woordes at all. But god was content with the onely deuotion of our faith accoꝝdyng to the sayng of the Apostle, Abraham beleued god, and it was imputed to hym for rightousnes. And although *Claudianus Mamertus* Bishoppe of *Gallia Viennensis*, for his erroꝝ concernyng Angelles in whiche he followed saint *Augustine* dooeth confute hym, and *Ioannes Maxentius* Archebishop of *Constantinople*, for his opiniõ of grace and merites in whiche he disagreeth from *S. Augustine*, reproueth him in his answer against the Epistle of *Hormisdas* Archbishop of *Rome*: yet for excludyng merites from iustification no man findeth faulte with him. For the same *Ioannes Maxentius*, concerning the free will of man, whereupon all merites are groundes, hath this catholike confession

Non. *Liberum autem naturale arbitrium ad nihil aliud valere credimus, nisi ad discernenda tantum, & desideranda carnalia, siue secularia, quæ non apud deum, sed apud homines possunt fortasse videri gloriosa. Ad ea vero quæ ad vitam æternam pertinent, nec cogitare, nec velle, nec desiderare, nec perficere posse nisi per infusionem, & inoperationem interius sancti spiritus.* We beleue that naturall free will auaiileth to nothing els, but onely to discerne and desire carnal or worldly thinges, which may perchaunce sãme glorious befoze men, but not befoze god. But for those thinges that pertaine to life euerlastyng, that it can neither thinke of them, nor will them, nor desire thẽ, nor perfoyme thẽ, but by the inward infusio & working of the holy ghoſt. And lesse the iudgemente of this *Ioannes* should be doubted of, because he wrote againste the B. of Rome. This is the same *Ioannes*, whose confession the same *Hormisdas* sent vnto the Bishoppes of Spaine as catholike and true. *Albinus* the schoole maister of *Carolus magnus* muche later in tyme, but in sentence all one with him, vpon the .119. Psalmes part .19. writeth in this maner, *Desinit in nullo homini esse pre-*

*sumendum, nisi in sola dei pietate, quæ ex miseris beatos facit, ex mortuis vivos.* He determineth that a man must presume in nothing but in þe only mercie of god which of miserable maketh vs happy of deade mē alive.

Another godly man of good antiquitie, not so famous in name whiche of purpose he suppressed to avoide vaine glorie in all his writings, calling himself *Fidiora*, is neuerthelesse of the same opiniō in diuers places of his workes, especially in *Regulis sancti viri. Quinta regula, quod in illis duodecim armis, nec in quocunque alio humano remedio confidas, sed in sola virtute Iesu Christi qui dixit, confidite ego vici mundum: & alibi, princeps huius mundi eicitur foras, quare & nos sola eius virtute confidamus, & mundum posse vincere, & diabolum superare.* The fiftte rule of a godly mā is, that thou doe not trust in those twelue pæces of armtour, nor in any other humane remedie, but in the onely vertue of Iesus Christ, which saith he of god corage, I haue overcome the world, & in an other place, the prince of this world is cast out, wherfore lette vs trust by his vertue alone both to overcome the world, and to vanquish the Deuill. Also in his  
booke

booke de conflictu carnis, & anima. Cap. 6.  
 Tibi domine deus meus attribuitur quicquid  
 pertinet ad potentiam: diuinam autem poten-  
 tiam euidentius nihil manifestat, quam iustifi-  
 care impium, hoc est trahere peccatorem, iuxta  
 quod legitur, Deus qui omnipotentiam tuam  
 parcendo maxime, & miserando manifestas,  
 melius enim est iustificare quam creare, cum  
 creando deus natura, iustificando autem,  
 & auferatur culpa, & conferatur gratia.  
 To thee O lorde my god is ascribed, what  
 soeuer pertaineth to power, and there is  
 nothing that setteth forth the power of  
 God more euidently, then to iustifie an  
 vngodly man, that is to draw a sinner, ac-  
 cording as it is redde (O God whiche shew-  
 est thine almightie power most of all in  
 sparyng and shewyng mercie) for it is a  
 greater matter to iustifie, then to create,  
 whereas in creating nature is geuen, but  
 in iustifyng sinne is taken a waie, and  
 grace geuen. I will conclude with Venan-  
 tius in his exposition of the Crede, wherein  
 he followeth *Ruffinus* vppon the Article of  
 remission of sinnes, & vsing almost the very  
 wordes of *Ruffinus*, saieth on this maner.  
*Remissionem peccatorum nobis in hoc sermone*

An aunswere to a

*sola credulitas sufficit; nec ratio requiritur ubi  
principalis indulgentia comprobatur.* Onely  
beliefe in this speache is sufficient to geue  
vs remission of sinnes, neither is any rea-  
son required, where mercie is pꝛoued to be  
the pꝛincipall cause. Seiyng therfoze that  
wee are compassed (as the Apostle saith)  
with suche a cloude of witnesses, I cannot  
but meruaile with what face the aduer-  
saries canne so confidently pꝛonounce that  
the doctrine of iustification by faith alone,  
is newe doctrine neuer harde of in the  
Church befoze this fortie or fiftie yeres.  
And foꝛ as muche as the witnesses are in  
number so many, in tyme so auncient, in  
learnynge so excellent, that of all men they  
are reuerenced, and seiyng their testimo-  
nies are so diuerse all to one ende, some  
affirmyng the doctrine in plaine termes,  
some yeldyng reasons therof, some shew-  
yng pꝛoores and argumentes foꝛ it, some  
aunsweryng obiections made against it,  
and enery one of these in seuerall woꝛdes  
phꝛases and maners of speakyng, I am  
suer though subtiltie canne deuise, star-  
tyng holes to elude some of them, all the  
crafte of the Dauid cannot bee able to a-  
uoid



noide thein al. And if the only admonitiſ  
of Auguſt. be thought of you ſufficient for  
both learned men and Chriſtian menne,  
whiche is that a baren deade and unſtruct  
full ſaith is not ſufficient for ſaluation,  
what thinke you ſo many admonitions of  
ſo ſundrie, both learned and chriſtian wiſ-  
ters, ought to wooke with all men, tea-  
ching that a true and lively ſaith alone in  
the onely mercie of God by Jeſus Chriſte  
both iuſtifie? We agree with Auguſtine,  
that a ſolitarie ſaith doth not iuſtifie, if  
you can as well agree with the ſcripture  
and almoſt all auncient Fathers, that a  
fruitfull ſaith alone doeth iuſtifie not by  
merite of the frutes, but by takynge holde  
of Gods mercie.

### The Bapiſte.

And that which is moſt of all to be mer-  
uailed at, wheras the religion of this refor-  
med Church hath leſte vs nothing to ſerue  
God withall, but this onely and alone ſaith  
whiche they doe affirme to ſuffice, they doe  
by the free choiſe and will of man denied,  
clene take awaie this onely ſaith alſo, like as  
al other gifts, & graces, & benefits vprizing  
ynto man, by the death and blood ſhedding  
o.iiij. of

of Iesus Christe. For so muche as the free will of manne is the seate of grace, and the mansion house of faith, whereby faith is produced and brought forth by the grace of God, as chiefe agent and worker thereof, and in the will of man, as in an apte receptacle and place to receiue the same, when no man canne beleue but he that will. And therefore for man to beleue both these two things are necessarilie required. First is the acte of Gods grace, stirryng and mouyng the will of man therunto, second is the consente of mannes will to applie, and receiue the same, without the whiche consente of mannes will, Goddes grace knocketh all in vaine. As it appeareth by the citezeins of Hierusalem, vnto whom our sauior Christ saieth in the Gospell. Hierusalem, Hierusalem, whiche doest slaie the Prophetes, and stonest them to death, that are sent vnto thee, how often tymes would I haue gathered thy children, like as a Henne gathereth her chickens, vnderneath her wynges, and thou wouldest not. I would saith christ, but thou O Ierusalē wouldest not. VVherby it appeareth, that god by his grace doth not worke his belefe in the soule of man, as  
in

in a stocke, or in a stone, with out any consente of mans parte, to be geuen therunto, whē there is no man, that can by any other meane, receiue faithe, then by the consente of his owne will, and therefore in the worke of faithe, Gods grace, and mans will muste consente, and ioigne together bothe. The Apostle saincte Paule, in witnesse thereof saieth, by the grace of God, I am that I am, and his grace in me was not in vaine, but I haue laboured more aboundantly then thei all, and not I saieth saincte Paule, but the grace of God with me, and not without me as working before in me, and without my consente, but *mecum*, with me. For Augustine saieth, that almightie God, whiche in the beginnyng, did create manne, without any consent, askyng of manne therevnto, he will not nowe iustifie manne constrainedly, and whether he will or not, but with his owne consente, will, and desire therevnto. For the kyngdome of heauen, saieth our sauour Christ suffereth violence and the onely violente menne, whiche here will trauaile, laboure, and fight therefore, shalbe partakers of that kyngdome. VVhē the ioyes of heauen are not so vile, nor so

o.v,

meane

An answer to a

meane thynges, like as the Apostle sainte Paule saith, but thei are worthe the labouryng for; seyng therefore it can not bee denied, without deniall of the expresse testimonies of the scriptures, but that the consente of mannes will, must necessarily come with Goddes grace to receiue faithe, therefore, in the denyng of the consent of mannes will, thei deny faithe, and thus in fine, the religion of this newe reformed church is brought (all circumstaunces beyng duly examined) from onely faithe, and faithe alone, to haue no faithe at all,

The answer.

It is a greate maruelle to see you, and suche as you are, that boaste of your free will, to bee so obstinately blinde, that you will not see the truthe, but that wee doo acknowledge the iuste iudgement of God in those that strue against him. But to annoide al your canilling of free will, where by you goe about to amase the vnderstandyng, of suche as bee simple, I will first shewe, what we teache of free will, and then answer your penitthe Sophistrie. And because the name of free will, is ambiguous, and of diuers significations, it is expedient,

expediente, to sette fooz the the sonderie  
meanynge thereof. Free will is sometymes  
taken as it is contrary to coacted or  
constrained will. Sometymes as it is con-  
trary to a seruile, or bonde wille. And  
sometymes as it is, the election of that,  
whiche seemeth good, and is contrary to  
refusyng. But in the ambiguitie, of the  
twoo former significacions, all the doubt  
of this controuersie dooeth consist, wher-  
of we determine after this maner. That  
manne befoze his falle, had free will, in e-  
uery respecte: he might haue chosen freely  
without any lette, or compulsion, that  
whiche was good in deede, and acceptable  
to God: For there was in his nature, no-  
thyng to prouoke hym to euill. But man  
after his falle, bothe in hymself, and in all  
his posteritie, hath vtterly losse that free  
will, whiche I make the seconde meaning  
of the wooorde, and hath his will, now al-  
together seruile, and bounde, so that he  
can will nothyng of hym self, that is good,  
and acceptable befoze God. And therefore  
the scripture saith. Genesis the. vi. and  
vii. That all the immaginations of the  
thoughtes of mennes hartes, are onely  
euill

euill continually. Our sauiour Christ also  
 Matth. xv. teacheth, that out of the cor-  
 rupt harte of manne, proceedeth all wic-  
 kednesse. And sainte Paule. y. Corin. iij.  
 affirmeth, that we are not apte <sup>OUR INAVOI</sup>  
<sup>ESSE</sup> of our selues, as of our selues, to  
 thinke any thyng, that pertaineth to the  
 glorie of God. With an infinite number  
 of places beside, to the same effect, throug-  
 hout the Scripture, declaring that befoze  
 we be regenerate, and bozne a newe, we  
 can will nothyng but that whiche is euill.  
 Neuerthelesse, wee dooe not deny, that a  
 manne hath free will in the firste mea-  
 nyng, for although his wille is bonde, and  
 slave vnto synne, befoze it bee made free,  
 by the grace of God, yet is it not compel-  
 led, nor enforced by any externall coaction  
 or Stoicall necessitie vnto euill, but volun-  
 tarily embraceth that, whiche is euill, and  
 delighteth therein, and voluntarily dooth  
 refuse goodnesse, and pleaseth it self in ille  
 doying. As for the thirde kinde of free will,  
 whiche is an appetite, or election of that,  
 whiche seemeth good, continueth in man  
 after his fall (but yet subiecte to Gods  
 prouidence) whereby he guideth all his  
 externall



externall actions, but this is vnproperly  
called free wille, and therefore maie bee  
well omitted in this disputation. The  
whole matter of doubt relecth therefore  
in this, whether a manne hath his will so  
free, and vncoꝛrupted, that he can discern  
any thyng in true godlinesse, and applie  
hym selfe to receiue it. And here in this  
your discourse, a manne can hardely per-  
ceiue, whether you defende free will sim-  
pliche with the *Pelagians*, or partly with the  
*Papistes*. But this is the manner of you  
all, to shewe your self, where you are for  
shame, plaine *Pelagians* in deede, for all  
your diuinitie of free wil, is out of *Aristo-  
le*, and not out of Gods wooꝛde, but when  
you be pressed with the authoritie of scrip-  
ture, to flie to some sozie shift or defence.  
But it is all one in a manner, to confute  
the *Pelagians*, and you, when it is proued  
out of the wooꝛde of God, that the graces  
and godnesse of God, wooꝛketh all toge-  
ther, whatsoener is good in them that are  
regenerate. For it is neither of hym that  
willeth, nor of hym that runneth, but of  
God onely, that sheweth the merite.  
Therefore it is no harde mater, to a-  
void

side those of your cavillations, with  
that one distinction of free will, whiche is  
either free from coaction, and compulsion,  
or free from corruption, and bondage un-  
to synne. As when you wangle of the re-  
ceiving of faith, that no manne beleueth  
but he that will, I answered, no manne  
is compelled to beleue, but he that bele-  
ueth, doeth beleue willingly, and of his  
owne accord, but that he hath a wille to  
beleue, is not of himself, but of God. For  
God doeth not onely offer mercie  
to our wills, but also geueth vs a wille  
to receiue it. As sainte Paule testifieth,  
God woorketh in vs, bothe to will, and to  
performe whatsoeuer is good, and pertai-  
nyng to our saluation. Phil. iij. And where  
God giueth not a will, there menne can  
not beleue, though grace, and mercie bee  
offered vnto them. As sainte Ihon testi-  
feth in the .iij. Chapter of his Gospell,  
that the Jewes after so longe preachyng,  
and so many miracles woorkyng among  
thei, did not beleue in him, and thei did not  
beleue, because thei could not beleue in  
him, for that God, accordyng to the Pro-  
phetic of Esai, had geuen them ouer, in-  
to

